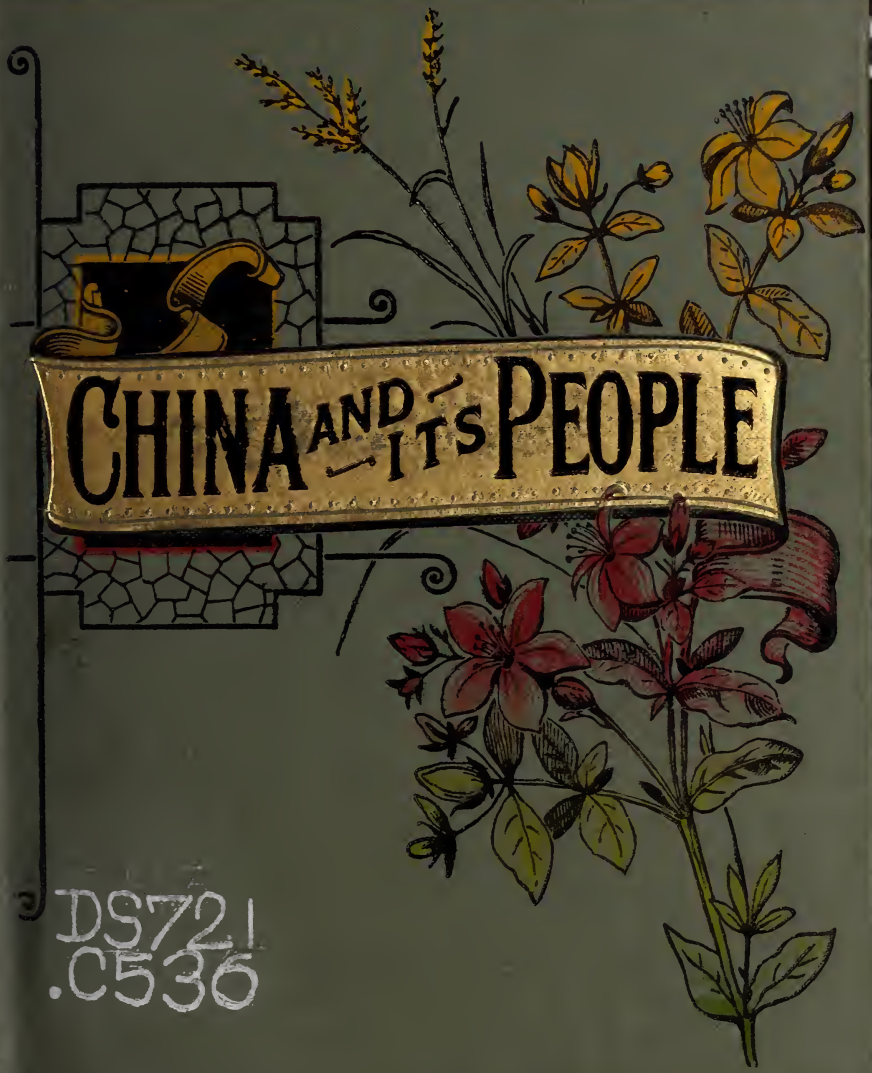

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MODE OF CARRYING GODS IN PROCESSION AT FOO-CHOW.—*Page* 125.

CHINA AND ITS PEOPLE.

A BOOK FOR YOUNG READERS.

BY

A MISSIONARY'S WIFE.

NEW EDITION.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.

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SOUND, sound the truth abroad,
Bear ye the Word of God
Through the wide world:
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is hurled.

Far over sea and land,
('Tis our Lord's own command,)
Bear ye His name;
Bear it to CHINA'S shore,
Regions unknown explore,
Enter at every door,
Silence is shame.

Speed on the wings of love,
Jesus, who reigns above,
Bids us to fly;
They who His message bear
Should neither doubt nor fear,
He will their friend appear.
He will be nigh.

When on the mighty deep,
He will their spirits keep,
Stay'd on His word;
When in a foreign land,
No other friend at hand,
Jesus will by them stand,
Jesus their Lord.

Ye who, forsaking all,
At your loved Master's call,
Comforts resign;
Soon will your work be done,
Soon will the prize be won,
Brighter than yonder sun
Then shall ye shine.

AIR—*National Anthem.*

TO

MY ELDEST NEPHEW, E. H.

My dear Boy,—When you were a very little child, before I went to China, you used to come and sit on my knee, and ask me to tell you about the "Sinese," for you could not speak plainly enough to say Chinese. Now that you are older, and I have been living among this remarkable people, studying their language, and visiting several of their cities, I think it will interest you to read a few chapters about what I have seen in China. So I have written this little book for you and your brothers and sisters, and I hope it will give you pleasure to read it and look at the pictures.

The Chinese, you know, are not a barbarous people, like the natives of Central Africa or Australia; they are civilised and polite after their fashion, though that is very different from ours. Many things which you are taught to do and think quite proper, they would consider

very rude; and many, many things which they do, and their fathers and mothers for ages before them have done and thought polite, are very shocking to us. Indeed, they are quite opposite to us in many of their ways. I will mention a few differences now, and you will find out more as you read on. When an English gentleman goes into a house or church, he takes off his hat; a Chinese gentleman keeps his on. At a funeral, English people wear black clothes; but the Chinese wear white. An English bride is dressed in white; a Chinese bride in scarlet. Our visiting cards are white; theirs red. Most persons in our country wash their faces in cold water, and their clothes in hot; but the Chinese use very hot water to wash their faces, and cold water to wash their clothes. We put a candle into a candlestick; they stick the candlestick into the candle. We put our money into a purse; they run a string through theirs. We write and read across the page; they from the top to the bottom, and they begin their books at what we should call the end.

But the *contrast*, in some respects, is not laughable, but sad. Instead of churches, where God is worshipped, and prayer offered in the name of Jesus, the Chinese have myriads of temples, in which they bow down to dumb, senseless idols. Among the people of that country, few have even seen the Bible, and fewer still read and value it. But I will tell you more of this by and by. You will wish to know first what kind of country China

is—whether it is hot or cold; what the inhabitants eat, drink, and wear; what the boys learn at school; why it is called China; and a hundred other things which I will try to make plain to you.

In writing the names of places in China, I have spelt them in the way I think the prettiest. Will you try to pronounce them correctly? Remember that "fú" (with an accent) is to be called *foo*, "li" and "ɛi" are pronounced *lee* and *see*, "chau" as if spelt *chow*, and "túng" as if written *toong*.

You must not expect to find everything about such a great country in one small book. When you are older, I hope you will read larger works about this interesting nation. Much of what I am going to describe to you I have seen myself; the rest I have gathered from the works of others. I would only add, that I hope you will have as much pleasure in reading my book as I have had in writing it.—Your affectionate

AUNT HELEN.

CHINA AND ITS PEOPLE.

CHAPTER I.

THE COUNTRY.

"Go, take the wings of morn,
And fly beyond the utmost sea,
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where His Spirit bids thee dwell,
There, and there only, thou art well."

China, you know, dear children, is on the eastern side of Asia. It is a part of the most extensive empire in the world. Its emperor governs also Manchúria and Mongolia; yet, though he is of a Manchú family, his dominions are called the Chinese Empire.

The name China is derived from a family called "Tsin," who were famous in the country for several centuries, and became emperors about 250 years before Christ.

We call the inhabitants of the country Chinese, but they never call themselves so; nor do they speak of their country as the land of Tsin, Chin, or China. They commonly call their country the "middle kingdom," because they fancy it to be the centre and the best part of the earth. For the same reasons, it is spoken of as the "flowery" or "glorious land," and the "inner land." They also speak of it as "under the sky," as if there was no country but their own beneath the sky; and "within the four seas," as if it was surrounded by water.

Now, just look at your map. You will see that China proper has Manchúria and Mongolia on the north and west; on the north-east, the gulf of Pecheli, called by the Chinese the North Sea on the east, the Yellow Sea, styled by them the East Sea; and on the south, the China Sea. Along the coast there are many rocky islands. The largest are Formosa and the Chúsan group, but the most important is the little isle of Hong-Kong, which belongs to Great Britain.

China is a very large country, seven times larger than France, and fifteen times as large as England, Scotland, and Ireland put together. The northern part is a great plain, with very few hills upon it, watered by many rivers, canals, and little streams. There are but few large trees; but there are many willows growing by the water-courses, as well as peach and other fruit-trees. In this plain a great quantity of rice is grown. Wheat, barley, cotton, and beans are also cultivated. It produces also the tea and silk for which China is so celebrated. Along the banks of some of the canals you may see groves of small mulberry trees, which are reared for feeding the silk-worms. In the spring, when the worms creep out of their eggs, the country people strip all the leaves from the trees, put them in baskets, and carry these in little boats to the places where the silk-worms are kept. The beans are chiefly cultivated for making oil, which is used for cooking, and in lamps. Cotton grows on the same ground as the beans after they are gathered. The cotton-plant is a low shrub, with a very pretty flower, pale yellow, with a purple eye. After the flower has faded, a pod appears, which bursts open when it is ripe, and you see inside a little ball of snow-white

cotton, covering the seeds. This cotton is carefully picked, and dried in the sun, the seeds being

Woman Weaving Cloth.

separated from it by a wooden wheel. It is afterwards spun into thread, and woven into cloth, by the country women.

Rice will only grow in water, so the Chinese have invented many contrivances for watering their fields. In the corner of each field, by the

side of some canal or tank, there is a water-wheel. Some of these are worked by men, with their hands or feet, and others by a patient ox, walking round and round, and turning the wheel which raises the water. The Chinese are kind to dumb animals, and you may often see a tree planted beside the wheel, that the hard-working animal and the boy who is driving it may have shade. Between the rice fields there are no beautiful hedge-rows with trees in them as at home; they are divided by banks of earth, which serve as pathways through the fields, and prevent the water from flowing from one into another. The rice is not sown all over the field, but in a small patch of rich mud in one corner. When it is about four inches high, it is transplanted into the field. Before this is done, the field is covered with water, and harrowed; the harrow is drawn by a large animal called a water buffalo, which tramples the earth and water together with its heavy feet. A man then takes a basketful of the little rice plants and sticks them into the mud, six in one hole, so the muddy brown field becomes green in a few hours. Does not this remind you of the verse, Isaiah xxxii. 20, "Blessed are ye that sow beside all waters, that send forth thither

the feet of the ox and the ass;" and of Ecclesiastes xi. 1, "Cast thy bread upon the waters, and thou shalt find it after many days?" The great plain looks very beautiful in the spring when the rice is green, and in the autumn when it is yellow and fit to be cut, with a flood of golden sunshine over all. There are swarms of industrious people living in this part of China, more than in any other part of the world of the same size.

South of the river Yang-tsz, which you will find on your map, there are many hills, some covered with vegetation and others quite bare and rocky. In the valleys rice grows, and on the low hills tea and many kinds of vegetables. Some of the hill-sides have ledges or terraces of earth made upon them by the ingenious people, and on these, too, rice is cultivated. You will like to hear how the tea grows:—It is a low shrub about as high as a gooseberry bush; the leaves are picked from it four times a-year after it is three years old. Many people who have a small piece of ground raise a few tea plants, and pick and dry the leaves either for sale or use. They roll up the leaves carefully and dry them, partly in the sun, and partly in an iron pan over a charcoal or wood fire. This rolling and drying is a very tedious affair. They then

pack them in boxes and carry them down to the sea-ports, to send them to all parts of the world. Men walk hundreds of miles with two boxes of

Man Drying Tea.

tea slung over their shoulders. See how much trouble people must take before we can have a cup of tea!

Some of the hills in this part of China are covered with trees; from these timber is obtained

to supply other districts. There is a beautiful tree called the banyan in this hilly portion of the country; it grows to a very large size. It is not quite like the Indian banyan tree, of which you have perhaps read. That sends down from its branches roots, which grow as large as the trunks of trees, so that the great spreading head of the tree has many stems instead of one. The Chinese banyan also sends down roots, and they look very curious, seldom reaching the ground, but hanging like ropes from the large branches. I will tell you, by and by, about the bamboo, the most useful tree in China.

Now, look again on your map at the western part of China; it is very mountainous.

There are two principal chains, called the "Sih ling," or "Snowy Mountains," and the "Yûn ling," or "Cloudy Mountains." Their names will explain that they are so high as to be covered at the tops with snow; and some of them are above the clouds. Copper, iron, lead, a little gold, and large quantities of silver, are brought from these mountains; there is also abundance of coal. But the Chinese do not know how to work mines properly, so that they do not make as good use as they might of these gifts of Nature. The pro-

vince of Yûn-nan, south of the Cloudy Mountains, is very rich in metals. Amongst the mountains in the south-west dwell a few tribes of wild people, called by the Chinese "Miau-tsz," or "sons of the soil." They have never been subdued by the Tartars, and are governed by their own chiefs. Some of them are fierce and warlike; but as they quarrel amongst themselves, they have little power to disturb their more peaceful neighbours.

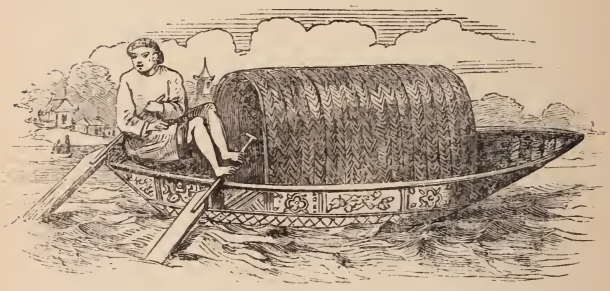
The largest river in China is the "Yang-tsz-Kiang," or "Child of the ocean," ("Kiang" means river.) It is 3000 miles long, and has a very winding course. Many others flow into it; some of its tributaries are very large. Being of great breadth and depth, it is very useful; large ships can sail up it for five hundred miles. Near the sea there are many sandbanks beneath its waters, which render the navigation dangerous. The yellow, muddy colour of the Yang-tsz, and the general flatness of its banks, prevent us from thinking it beautiful; but who would not rather be for use than for ornament? There is a smaller river, called the Min, which passes through the province of Fuh-kien, which is beautiful, and useful too. It winds along most picturesquely, among lofty hills.

And now may I mention just one more without wearying you—the Yellow River, which was formerly next to the Yang-tsz? It used to overflow its banks, and do so much mischief that it was called "China's sorrow;" but a large part is now dried up. At the present time, there are populous villages and fruitful fields in the bed where it once flowed.

You have heard of the Great Wall, which runs all along the north of China, over hills and through valleys. It was built by a Chinese emperor, of the Tsin family, about 220 years before Christ; so, you see, it is more than 2000 years old. It is an immense bank of earth and stone, faced with stone or brick, varying from fifteen to thirty feet in height, and about twenty-five feet wide at the base, and at the top it is about fifteen feet. The wall is much stronger in some parts than in others. It was built to keep the Tartar tribes from making incursions on the Chinese, and was of use for some time, though it did not prevent them from conquering the country at last. In some places there are brick towers near to defend it; it has also many gates or passes, guarded by soldiers. It is called by the Chinese the "ten thousand miles wall."

There is another great work in the north of China, a canal 650 miles long, called by foreigners the "grand canal," but by the natives the "river of floodgates." For a great part of its course the banks are faced with stone, and for a long distance the water in the canal is higher than the surrounding country, so that if it were to break through the banks which keep it in, the whole district would be flooded, and several large cities would be destroyed. The grand canal flows from near Peking to Hang-chau in the province of Chehkiang; some parts of it are very straight; and when you are travelling on it in a boat the banks look very pretty, with their groves of mulberry trees. Here and there is an old red temple, under the shade of a camphor or tallow tree. There are a great many cities and villages on the banks of this stream, large bridges over it, and plenty of ships and boats upon it. This district has but few roads; all goods are conveyed by water, and people usually travel in boats, which you would find more pleasant than carriages on dusty roads. It is certainly slow compared with the railway, but you can make yourself quite at home in the nice little barges, and a spring or autumn sail is very, very pleasant. Here is a picture of a post-

boat, rowed by one man with both hands and feet; it goes very quickly, but is too small to be



A Ningpo Post-boat.

comfortable for passengers. On these streams you may often see a boat, with a number of large birds sitting in a row at the prow; they are cormorants trained to catch fish for their masters. Large flocks of ducks are also seen swimming about; they are sometimes taken to the rice fields to devour the slugs.

The summer is very hot all over China; it is seldom safe for us to go out without an umbrella if the sun is shining. We can understand how the sun "beat upon the head of Jonah that he fainted." That promise, "The sun shall not smite

thee by day," (Ps. cxxi. 6,) has a deeper meaning there than at home, for exposure to the sun sometimes produces fearful pain in the head, and even madness; this is called "sun-stroke." There also we can appreciate those expressions used to describe our Saviour, "a shadow from the heat," and "the shadow of a great rock in a weary land." In the south the weather is quite mild, even at Christmas. When some snow fell at Canton a few years ago, the people did not know what it was; they called it "falling cotton," and tried to keep it, not knowing that it would melt in their hands. In the north the winters are exceedingly cold; snow is common, and the winds very keen and cutting. At Shanghai there is often very thick ice in places exposed to the north wind, but it is melted before noon if the sun shines out, for at all seasons the sun has more power in China than in England. The great change from intense heat to severe cold is owing to a wind called the monsoon, which blows from the south or south-west during the summer, and in winter from the north or north-east, straight from the frozen plains of Siberia. At the time the monsoon changes, in September and October, there are often very violent storms, called typhoons, from the Chinese words "tai

foong"—great wind. China is generally a damp country; there is more rain there in the year than in England; this is one reason why it is not so healthy a climate as our own.

I will give you a list of the eighteen provinces into which the country is divided, with a translation of their names, that you may understand their meaning when you see them on the map:—

EIGHTEEN PROVINCES.

Four to the North—

Chih-li, or Peh-chi-li,	means	"Direct rule," so called because the emperor resides there.
Shan-túng,	,,	"East of the mountains"
Shan-si,	,,	"West of the mountains."
Ho-nan,	,,	"South of the river," that is, of the Yellow River.

Five to the East—

Kiang-sú,	from	the first syllable of the names of its chief cities; *Kiang*-ning-fú and *Sú*-chan-fú.
Ngan-hwui,	,,	the two cities, Ngan-king-fú, and Hwui-chau-fú.
Kiang-si,	means	"West of the river," that is, the river Yang-tsz.
Cheh-kiang,	,,	"Cheh river," or "crooked river."
Fuh-kien,	,,	"Happily established."

Two in the Centre—

Hú-nan,	,,	"South of the lakes;"
Hú-peh,	,,	"North of the lakes;" (that is, north and south of the Tong-ting lake.)

Four to the South—

Kwong-túng,.....	means	"Broad east."
Kwong-si,.....	,,	"Broad west."
Yûn-nan,.....	,,	"Cloud-south," south of the Cloudy Mountains.
Kwei-chau,.....	,,	"Noble region."

Three to the West—

Shan-si,.....	,,	"Western passes."
Kan-suh,.....	,,	"Voluntary reverence."
Sz'-chuen,.....	,,	"Four streams."

CHAPTER II.

THE EMPEROR AND PEOPLE.

"A kingdom is a nest of families, and a family a small kingdom.
And the government of whole or part differeth nothing but in extent."

THE broad provinces of which I have been telling you are very thickly peopled. The towns and cities are numerous, and there are many large villages, little hamlets, and solitary farm-houses. It is not uncommon for an old grandfather and grandmother, with their sons and daughters-in-law, and their little grand-children, to live together. They have separate apartments, but they eat at the same table, and work on the same land, dividing their earnings amongst them. Thus those who are weak and aged, or too young to work, are supported by the strong and able, while all depend on the head of the family, to whom they look up with great respect. They not only honour him while he is alive, but, as I shall tell you presently, after

he is dead. Every head of a house is expected to have a list of the inmates written on a board, to shew to an officer, who comes round from time to time. This board is called the "door-tablet," because the officer examines it at the door, without going into the house. From these tablets, the number of people in each town and province is reckoned, and thus a census taken of the whole empire. This was done in 1859, and by it we learn that there are 400,000,000 (four hundred millions) of people in China. This is a greater number than you or I can understand. It is twenty-five times as many as there are in England and Wales, or sixteen times as many as in Great Britain and Ireland. There are very few large animals in China, and scarcely any pasture excepting on the hills, where sheep and goats may be seen. The dogs and cats are often yellow. Near towns there is no wild animal larger than a wild cat, but in less frequented districts wild boars are said to be found. Not many years ago a tiger was killed among the hills near Amoy. Every foot of land on which anything will grow is cultivated by the careful Chinamen, to produce grain and vegetables for this immense population. The Chinese farmer spares no pains to make his ground

productive. Those men who work at trades to are industrious, though not energetic; they will keep on for a long time toiling patiently, but they do not accomplish nearly as much in a day as an

A Blacksmith.

English workman would. They are remarkable for their curiosity. If two strangers meet, they ask each other such questions as these: "What is your honourable name and your venerable age?"

"What is the illustrious place of your birth?" It is polite in reply to say, "My poor name," "The mean place of my birth," &c. People who meet you in the street will often ask, "Where are you going?" but it is not necessary to satisfy their curiosity; you can answer, "I am going towards the north, south, east, or west," as the case may be. The Chinese are also proud and self-satisfied. In speaking of themselves, they use words which appear humble, but it is only an affectation of humility. They think themselves wiser than other nations, and do not wish to improve. This is because they are ignorant of better ways than their own. Then too they are very fond of money, and will try to get more than is due for their work, if they can, though they know it is wrong to cheat. In the north the people are quiet and peaceable, cheerful and pleasant to speak to; they are more turbulent in the south, and in some parts gloomy and morose. When Chinamen quarrel, they make a great noise, and often call each other bad names, but they seldom fight or strike, as is the case among some nations; and you scarcely ever see a tipsy man in the country. They are very persevering, and will sometimes spend two or three years on one piece of work without getting tired

of it. If they were not patient and persevering, they could not carve and embroider so neatly as they do.

There is one strange thing about the Chinese—they do not improve; they are nearly the same now as they were 2000 years ago. How much other nations have changed since the time of Daniel or Esther! yet the Chinese have scarcely altered at all! Just let me give you one instance. You know that when printing was first discovered in Europe, the letters were cut out on a wooden block, and this was inked and pressed on paper, to take off the impression. Now the letters are made of metal, and are separate, so that they can be used to print a great many things, which is much more convenient than to have each page cut out on a block of wood. The Chinese knew how to print from a block of wood five or six hundred years before the art was known in Europe, and so they print still. They invented the art centuries before we knew of it; but they have never improved upon it, but still go on in the old fashion.

I am sorry to tell you that the Chinese cannot be believed in much that they say; but you know they are heathens. and how can we expect

them to speak the truth, when so many people in a Christian land do not? They are too often hard-hearted and neglectful of the sick and poor; but they have not heard from their childhood the "sweet story" of Him who went about doing good. Now look for a moment on the bright side. They are peaceable, industrious, polite, and respectful to their parents and elders.

The Chinese are governed by an emperor, who is not a native of the country, but is of a Manchú family. This dynasty has reigned in China for more than two hundred years. They are descended from a Manchú or Tartar chief, who conquered a great part of the country in the reign of our King Charles I., and began to reign at Peking in 1644. This emperor, whose name was Shunchi, called his family the "great pure dynasty," because they intended to administer "pure justice" to the people. Since his time the country has been called the "Ta-tsing-koh," ("great pure kingdom.") The Chinese did not wish the Manchú chief to reign over them, and struggled hard against the invader, so that it was a very long time before he could subdue the whole empire. When he had done so, he ordered all the men to shave the front part of their heads,

according to the custom of his own race; but though he made them alike in appearance, he could not make the Chinese resemble the warlike Tartars in character. In most of the large cities,

An Officer of High Rank.

a part is walled off for the Manchús to live in, and a general of their people resides among them to prevent the Chinese from rebelling against the emperor. The two nations live quietly together; but they do not like each other much, and they

ure forbidden to intermarry. The Manchús are more energetic than the Chinese, but not nearly so industrious and persevering. They are not permitted to engage in trade, so the shopkeepers in their quarter of the city are all Chinese.

When the Manchú emperor conquered China, though he made many new laws, he was too wise to change all the old ones, to which the people were accustomed. Some of these dated back for two thousand years. The books which the Chinese think the most valuable in the world are the writings of Confucius and Mencius, and as these teach people to obey their kings, the emperor does all he can to encourage the study of them. Every year there are examinations in the towns, at which hundreds and thousands of students attend. They are not questioned as to what they know, but are shut up in little cells, without any books, and have to write a paper about something contained in the works of their sages, to shew that they have studied them carefully, and that they are able to write their own language well. If they make a mistake in writing a single character, their papers are not even looked at. If a man can pass the first examination, he studies again to try and pass a second, which is

held at the chief city of the province in which he lives. On passing this, he works again for the third and highest examination, which is held at Peking. If he can pass this, the emperor will probably give him employment. Many hundreds of students endeavour to pass the first examination without success; they try over and over again, sometimes till their hair is grey. Rich men often give the examiners money to let them pass; but if it is found out, it is considered very disgraceful. It does not matter what rank a man is, if he will study, he may become one of the emperor's officers. Some of the highest men in China have risen from a low grade. The emperor is very highly respected and venerated by his subjects; they call him the "august sovereign," the "son of heaven." When he writes of himself, he calls himself the "solitary man," or the "solitary prince," because he thinks himself so much greater than all other potentates, that he is quite alone in the world. He is considered by his people "like the sun in the heavens, giving blessings to the whole universe." When they approach his throne, they kneel three times, and knock their heads nine times on the floor; and when they address him they say, "May you live ten thousand

years, ten thousand years, ten thousand years!" Is not this like the Persians in the days of Daniel and Nehemiah, who used to exclaim, "Let the king live for ever," Neh. ii. 3; Dan. vi. 31? The Chinese not only kneel to their monarch, but to everything belonging to him. If he sends an order to a distant part of the empire, it is placed in a sedan-chair, and reverenced as if it were the sovereign himself. No one is allowed to wear the same colour as the emperor and his family. He is dressed in a yellow robe, embroidered with a dragon, the emblem of China. His face is called the dragon's face; his throne, the dragon's throne; and on his books, papers, and, indeed, everything belonging to him, is marked a dragon with five claws. His palaces have strange names; that in which he gives entertainments at Peking, is called the "tranquil palace of heaven." He has many wives, but only one is called Empress, and she rules over the others. Her house is called "the palace of earth's repose;" and she is herself styled, "heaven's consort."

The emperor is a priest as well as a ruler. Once a-year he goes to an altar outside the walls of Peking, and there worships heaven. He is

ignorant of the true God, but he believes there is one supreme being, and to him he prays in his darkness, presenting him with offerings of tea and silk. He is expected to set an example to his subjects of everything he wishes them to do; so in the spring of each year he takes his great officers with him to another altar, and there, after worshipping an ancient emperor, who is said to have taught the people to cultivate the ground, he ploughs a furrow with his own hand. The empress presents her offerings at the temple of a woman named Yuen-fi, who is believed to have first discovered silk; she winds a little silk herself, to encourage other women to be industrious.

I must not omit a touching instance of that filial reverence which marks the Chinese. Awfully supreme as their emperor appears in their eyes, there is yet one in the empire to whom he must kneel and bow as others do to him, and that one is his mother. She is considered the most important lady in the court. It was thus among the ancient Persians; the queen mentioned in Dan. v. 10, 11, was probably the mother, not the wife, of Belshazzar. The emperor of China can appoint any one he pleases to succeed him on the throne. He does not generally choose his

eldest son. When the Emperor Kien-lung was asked to appoint his successor, he wisely said that when he died the name would be found in a certain place, but he would not mention him then, lest he should be flattered by persons who might wish to gain his favour before he mounted the throne.

There are at Peking some officers called censors, whose duty it is to overlook all the other officials in the country. They may even reprove the emperor. For example, the Emperor Kia-king was in the habit of taking too much wine; one of the censors wrote to him and told him that it degraded him in the eyes of his people, and made him unfit for his duties. The monarch was very angry; he sent for the man whom he suspected, asked him if he wrote that paper, and what punishment he thought he merited. The censor confessed, and said he deserved to be quartered. The emperor told him to choose some other death; so he said, "Let me be beheaded." A third time he was commanded to choose, and he said, "Let me be strangled." He was then ordered to go away, and the next day the emperor made him governor of Ili, a very distant province of the empire. This proved that he respected him as an honest,

faithful officer, but did not wish him to be near enough to tell him of his faults.

It is the duty of these censors to write a history of the emperor while he is living, but their master is not allowed to see it, lest they should be afraid to give a true account of his actions. One Chinese emperor caused all books of history to be burned, hoping to be considered the first and greatest sovereign of the land. He has certainly caused himself to be remembered, though not to be respected, for he is spoken of to this day as "the emperor who burned the books."

On ascending the throne, it is customary for an emperor to take a new name. That of the present sovereign of China (1862) is Chi-siang, which may be translated "good fortune." He is a young child; the empress and his own mother are called regents, but the power is chiefly in the hands of Prince Kûng, his uncle. The late emperor, who died in 1861, had only reigned ten years. His name was Hien-fûng, "all-abundant;" he was the fourth son of Tau-kwong, "the glory of reason." Poor Hien-fûng's reign was full of troubles. The English and French captured his capital, Peking, in 1860, and he was obliged to flee into Manchûria, where he remained until his death.

But in his own empire he had a worse enemy than any foreign foe. There have been for many years some among the Chinese who have wished to be ruled by a native prince, instead of by a Manchú, and a very large body of insurgents has arisen, who have taken possession of some of the richest provinces in the land. Their leader is a man named Hung-siu-tsuien. He styles himself the "heavenly king," and his family the "Tai-ping-dzau," or "great peaceful dynasty." He has chosen Nanking, the ancient capital of China, to be his chief city. Under him there are eight other chiefs or kings; they either hold places which he has conquered, or lead armies to conquer more. The heavenly king professes that he is sent by the true God, about whom he has learnt something, to clear the land from idols and Tartars. When his soldiers take a city, they pull down the temples, throw the idols on the ground, and finish by breaking them or cutting off their noses. They overrun the country, drive out the inhabitants of the walled cities, and are very cruel to those who resist them. The poor, wretched people do not know what to do. They do not mind who rules them, so that they may live in peace and till their ground; but they are equally afraid of the soldiers

of the heavenly king and of the emperor It is a time of sad, sad affliction for China.

The heavenly king has the Bible, and reads it, professing to believe that it is the word of God; but he has many wrong notions. He thinks that he has had visions and has been up to heaven, and he has written a book about what he saw and heard there, which he considers equal to the Bible. Until very recently, he seemed friendly to foreigners, and invited Christian teachers to settle in his dominions; but he does not wish to be better instructed himself, for he thinks he must know better than those who have not been to heaven. He wears a yellow robe like the emperor, and is addressed in the same way. He commands his followers not to shave their heads; from this cause they are called "long-haired men." He observes the Sabbath-day, it is said, and forbids his people to worship idols; but I fear he does not himself know that the Lord Jesus Christ is "the Way, the Truth, and the Life," and that "no man cometh unto the Father but by Him." Civil war is very terrible; and we must feel for the poor Chinese, and pray that God will be pleased to bring good out of this evil.

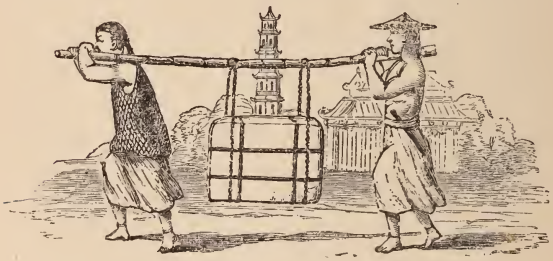
CHAPTER III.

CHINESE CITIES AND TOWNS.

"Sunk are thy bowers, in shapeless ruin all,
And the long grass o'ertops the mouldering wall,
While, trembling, shrinking, from the spoiler's hand,
Far, far away thy children leave the land."

You can scarcely imagine the difference there is between a Chinese and an English city! At home you see broad roads for horses, and convenient pavements for foot-passengers, tall houses, and handsome churches; shop windows with large panes of glass in the business streets, and private houses with their neat windows, pretty curtains and blinds. At night you see all brilliantly lighted with gas! Nearly every child in England has seen the long rows of lamps in the streets, admired the glittering shops, and sat snugly by the warm fireside! But you will find as you read this chapter that there are no such things in

Chinese towns. There the streets are generally narrow and the houses low, without any glass windows, curtains, blinds, white door-steps, or red chimneys! Inside there are no coal fires or brilliant gas-lights, and the streets in the evening are dark and still. Still there is one point of resemblance; they are all day long full of busy people, hurrying to and fro, or working in their shops or houses. There is no horse-road in Chinese streets. Horses are seldom employed, all burdens being carried by men called coolies, who put a long bamboo over their shoulders, and suspend half their goods at each end, trotting along and shouting



Two Coolies Carrying a Burden.

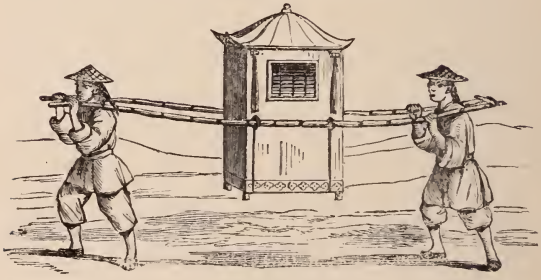
for people to get out of the way. If the load is too heavy for one man, two carry it, each taking

an end of the bamboo, and hanging the weight in the middle.

Sometimes as many as twenty men may be seen tugging away at something very large, like a number of little ants carrying booty to their nest. It is curious to hear the noise they make at these times—"ha! ho! he! ho!" they shout at the top of their voices, that they may all lift together.

Are there no horses, cabs, or omnibuses? and do the people never ride? you ask. I will tell you. In Peking, the capital, and other large cities in the north of China, there are very rough carriages, drawn by horses, mules, and donkeys, and you may there see dromedaries in the streets carrying burdens. Elsewhere you will seldom meet a horse, and never one harnessed to a cart or carriage. At Hang-chau bullock-carts are used by the river-side at low water. Some great and rich men ride on horseback for pleasure, but the universal mode of land-travelling is in a sedan chair carried by coolies; there is a long pole on each side of it, the ends of which rest on the men's shoulders. It is very hard work in summer you may imagine, yet men who are accustomed to it will carry a long distance. In the hilly districts people use a mountain chair; a piece of board is suspended between

the poles for them to sit on, another slip hangs by longer strings for them to put their feet upon,



Sedan Chair.

and a stick placed across the poles serves as a back. Two is the usual number of bearers, but mandarins have four, or even eight. It is said that the emperor is borne by sixteen men, eight behind and eight in front.

The streets are generally paved with large stones, but this does not prevent them from getting very dirty, as there are not proper drains to carry away the water when it rains.

Most Chinese towns are built in low, damp places, by the side of some river, with small canals running through them. If there is a nice hill within the city, there are seldom any houses on it,

MANDARIN, IN CHAIR OF STATE.

as the people would not like the trouble of carrying water up the steep ascent, and prefer living near a stream.

Round each city or town there is a high wall, with an embankment of earth on the inside. Near the top there is a paved walk all round the wall, intended for soldiers when they are defending the city from enemies, and in the parapet there are many loop-holes for cannon. It is very pleasant to walk round the walls; from them you can obtain an excellent view both of the city and the surrounding country. There is but little smoke over a Chinese city. The atmosphere is often so clear that you can distinguish objects at a great distance. In some places there are cannon always on the walls, the miserable huts of the soldiers being built close to them. Heaps of balls lie near. But the guns are generally rusty, and the military, who pass much of their time in sleeping and gambling, are both ragged and dirty. In the walls are gates, which are closed at sunset, and near each is a guard-house with a few soldiers in it. All day long a stream of busy people is passing in and out; men carrying chairs, bearers of burdens, and others selling various wares. Ladies never go out except in covered sedans; none but the poorest women

walk in the streets. Just under the gateway you may sometimes see a man wearing a wooden collar as a punishment. Poor fellow, he cannot feed

Man wearing Collar.

himself or wash his face, but he stands there and begs. His friends come at night, take him home, and give him something to eat. There are often as many houses in the suburbs outside the wall as in the city. In Peking there are some very broad streets, but they are so crowded with people

selling different things that there is only a narrow passage along the middle clear enough to walk in. Outside the north gate at Shanghai it was much the same, the ground being spread over with little stalls, men telling fortunes, or preparing letters for those who cannot write themselves. You might see all kinds of things for sale, eatables, old glass bottles, boxes and knives, fruit and vegetables. There are many beggars here in the cold weather, some of them miserable objects, kneeling on the ground, and chanting in a low voice a petition for a little money.

As you look down from the wall on a Chinese town, very few high buildings meet your eye. The dwelling-houses are not allowed to be as high as the temples; they have never more than two stories, often only one. The tiles are of a dull dark colour. Those on the temples are sometimes gaily painted; and those buildings have often red or yellow walls—so that you may always know one by its size and brightness. Before them is an open space, the resort of boys and children at play. The shops have no glass in their windows, but are quite open to the street; and in them the people do most of the work of their trades, because it is lighter there than in the back-rooms of their

small houses. You will meet with many shops of the same kind in one street. For example, as you go down one, you pass several furniture shops, grocers abound in another, clothiers in a third. Some streets will look gay with new or second-hand clothes, hanging for sale on each side of the window; in others your ears will tell you that men are working in metal; and a little further on you will see and smell that the shops are full of fish. In the city of Fuh-chau I noticed one part of a street where shop after shop rang with the hammering of the copper-kettle makers; lower down combs were being made in every house; while lower down still, every one seemed busy stretching skins over a wooden frame to make drums. You may see as you go along the street tailors sewing clothes, shoemakers making shoes, one man carving coffins, another painting them red, and a third varnishing, besides a great many other trades which I have not time to mention. There are long red or black boards with gilt characters upon them, hanging by the shop-doors; they generally tell what is for sale within, but sometimes have mottoes on them; "Not two prices," is very common. There is generally a counter by the shop window, so that people can stand in the street and buy; and there is some-

times a step for them to stand on, outside the window, with a carved wooden railing, to keep passers-by from running against them, while they are making their purchases. Some of the shops are very large. There is a name over the door; you must read it from right to left. It is not the master's name, but a title by which the shop is known, such as "Mutual Peace," "Obedient Profit," "Great Harmony." Some of the city gates are called by the points of the compass. When more than four, they have sometimes strange names. At Ningpo there are the Salt Gate, and the Spiritual Bridge Gate, so named from a bridge of boats just outside of it. At Canton there are the "Bamboo Wicket," "Eternal Rest," and "Five Genii" gates. The names of the streets are not written on the houses, but on gates at each end.

I will now tell you about some of the chief cities in China. Peking, or Peh-king, the northern capital, is situated on a sandy plain in the province of Chih-li, about twelve miles from Pei-ho, or "north river." The city is in two parts, each surrounded by a high wall; in the northern part the Tartars live, in the southern the Chinese In the midst of the Tartar city, there is another high wall, enclosing a large space, covered by the

emperor's palace, the buildings belonging to it, and the fine gardens. This is called the "forbidden city," because few people may enter it.

There are no hills in Peking, so an artificial mountain has been made, 150 feet high, from the top of which the whole city can be seen. There is also a park inside the wall, which is said to be very beautiful.

The Chinese have boasted much of their capital, and if no one had seen it, we should think it by far the grandest city in China; but when the English and French entered it in 1860, they found it just as dirty as the others, and very much like them in every respect. Peking has only been the metropolis of China since 1411; before that time Nanking, or "southern capital," on the Yang-tsz-kiang, was the seat of government. It is now the chief city of the insurgents, and is called by them Tien-king, or the "heavenly capital."

Nanking is in the province of Kiang-sú. It was once very, very large, and had better buildings than most Chinese cities, but it is now almost ruined. Inside the wall you may see wide spaces with no houses upon them; the shops are shut up, and the people forbidden to trade. In Nanking, contrary to custom, many well-dressed women are

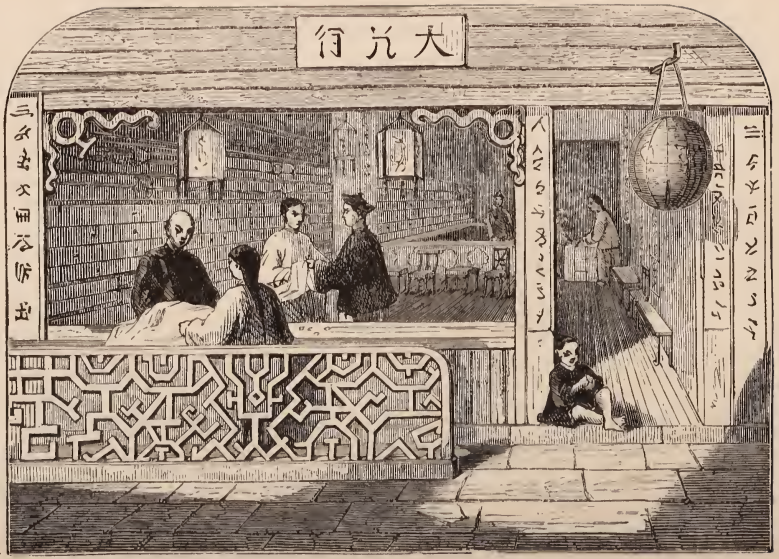
seen walking, or riding on horses, asses, or mules, in the same way that English ladies rode before side saddles were invented. Once there was a fine pagoda here, called the Porcelain Tower, because its walls were covered with gaily-coloured China tiles. It was built about four hundred and fifty years ago by an emperor, in remembrance of his mother. You have seen a picture of a pagoda; it is a tall tower; that at Nanking was nine stories high. The corners of the roof of each story turn up, and bells are hung from them. They are sometimes built of stone, and then they last for centuries; but the brick ones, which are more common, do not long remain perfect, the outside ornaments being of wood soon fall off, leaving the tower a ruin. Mrs E. C. Judson's pretty lines—

"On the pagoda spire
The bells are swinging,
Their little golden circlet in a flutter,
With tales the wooing winds have dared to utter,
Till all are ringing,
As if a choir
Of golden-nested birds in heaven were singing"—

cannot be said truly of all Chinese pagodas, for the bells are sometimes of solid wood, and will not ring. Some of the pagodas have idols in

them, and that is the reason the Porcelain Tower was destroyed when Nanking was taken by the "heavenly king."

Other great cities have suffered much in the civil war. The Chinese have a saying that "heaven is above, and Sú-chau and Hang-chau below;" the meaning is, that these cities might be compared with heaven—Sú-chau on account of its riches, Hang-chau for the extreme beauty of its situation. The word "fú" after the name of a Chinese city shews that it is large and populous, for all places are divided into classes according to the number of people they contain, and the first-class cities are called "fú." Sú-chau-fú was one of the largest of these; it was crowded with industrious people; thousands were employed in silk-weaving and embroidering, and thousands more in carving wood and ivory, in making the finest paper, ink, and fans. Some of the merchants of Sú-chau were very rich, and their houses unusually handsome; but two years ago it was taken by the Tai-pings, and it is now full of ruins. Its busy people have either taken flight or been compelled to become soldiers, and it is little more than a barrack for the troops of the insurgents. Of Hang-chau, too, it is painful to speak, for it



CHINESE SHOP.

has shared the same fate. Three years ago, when we were there, it was in all its glory. The fine hills inside the lofty walls were covered with grass and noble trees, shading large temples, to which on festival days thousands used to throng, while from the outspread city at our feet rose a hum of life and industry never to be forgotten. It would have bewildered you to look over this enormous mass of houses and try to guess the number of the people. The shops were gay with all kinds of costly goods; the streets full of busy passengers. But all is changed. Hang-chau has been captured by the "heavenly king's" army, and is now a desert. Thousands have been slain, or, what is still more terrible, have killed themselves, to avoid falling into the hands of the enemy, and the inhabitants of the country for miles round have fled in terror. We are not sorry that the idols are cast down and destroyed, but it grieves us to think that the poor people have not the true religion in the place of their false one, and that, now their hearts are sad, they do not know the gracious God who says, "Call upon me in the day of trouble; I will deliver thee; and thou shalt glorify me;" or the loving Saviour who invites the weary and heavy-laden to come to Him for rest.

CHAPTER IV.

THE OPEN PORTS.

"There seems in yon city's motion
Yet a mightier truth for me;
'Tis the sound of life's great ocean,
'Tis the tides of the human sea"

TWENTY years ago very few foreigners had been in China, and none were allowed to build houses and live comfortably there. Only a few ships went every year to Canton to trade; and the English merchants who lived outside that city were almost prisoners in the factory, as their place of residence was called. There was only a small space of ground in which they could walk about, and their Chinese neighbours were so fierce, and hated all foreigners so much, that it was quite dangerous to go into the surrounding country. But in 1844 the Emperor of China made a treaty with the English, by which he agreed to allow foreigners to live and trade in five of the sea-port

towns, and gave up the little island of Hong-Kong to be an English settlement The five ports thus opened were Shanghai, Ningpo, Fuh-chau, Amoy, and Canton. In each of these there are now many English and American merchants and missionaries, and a few from other lands. After the last war with China the emperor gave permission for foreign ships to trade also with Swatow, Tung-chow, and Neu-chwong in Tartary, as well as Han-kow and other cities on the river Yang-tsz. By the new treaty foreigners may travel all over the country with a passport signed by the consul of their nation. This is to keep out improper characters; if any one asked for a passport, the consul would take care to know what sort of person he was before he granted him permission to go into the country.

Hong-Kong is a very beautiful little island; on it there is a high mountain, called Victoria Peak. The houses built by British merchants are large and handsome, and among them are many graceful trees. The English settlement is called Victoria, from our Queen. It has a good harbour, with many ships in it, a neat cathedral, and several other good buildings, and it makes a very pretty picture from the sea. The name of the island

means "fragrant streams." A very large number of natives live here, and there are good streets of their houses and shops. The coast opposite to Hong-Kong is called Kow-loong : a part of it was ceded to the English in 1860, after the peace of Peking.

If you pass Hong-Kong, and sail inland up the Pearl River towards Canton, you will pass the town of Macao, (pronounced Macow.) The emperor of China permitted the Portuguese to build this town, more than three hundred years ago, as a reward for their helping his people against pirates, who are still very strong and numerous on some parts of the coast. Macao stands on the south part of an island. A wall was built across the island by the Chinese, and a few soldiers placed to guard it, for fear the foreigners should try to gain more than had been given them.

Sailing on up the river, you come to Canton ; but very large ships must stop about twelve miles below, at a place called Whampoa, the "yellow anchorage," for the water is not deep enough for them to go quite up to the city. It is about a hundred miles from Hong-Kong to Canton, though it looks such a very little way on the map. The river is very broad, and there are many large islands in it. Canton is a very large city, said to

be the fourth in the empire. It has a high wall round it; but there are as many houses and people outside the wall as within it. The dwellings are built quite close to the wall on both sides. The river at this part is crowded with boats and junks, as the Chinese ships are called. Thousands of families live in small boats called "tankia," or "egg-houses." They are descended from the wild tribes of Miau-tsz, whom I mentioned to you in the first chapter; they have been settled in this part of China for many years. Both men and women row the boats; the latter wear a gay handkerchief round their heads. The little children have a hollow gourd tied round their waists, to keep them from sinking if they fall into the water. The gourd is a very large kind of fruit, which becomes quite hard when it is dried, and will float in water, and thus keep up anything that is tied to it. The boats are flat-bottomed, and have a cover something like the tilt of a waggon, made of matting. In the day this cover is only over the middle of the boats, but at night it roofs them in completely. There are some boats beautifully painted; they are called "flower boats," and are often hired out for pleasure-parties. When the family living in a boat wish to clean it, they float it on shore, take out all their things, scrub it

all over, and turn it up to dry; in a few hours it is ready for them to get in and float off again. There are many large passenger-boats going up and down the river at Canton; they are sometimes crowded with people. Inside the walls there are two pagodas, and many dark, dirty temples. Pretty matting for floors, elegant crape

Mandarin, or Officer, from Canton Painting.

shawls, silks, and gauzes are made at Canton, which is also famous for its paintings on rice-

paper, and its carvings on ivory and the sweet-scented sandalwood. Its merchants are very rich. Missionaries have laboured in Canton and Hong-Kong for many years, and there are some Christian Chinese in both places, though they are few indeed, compared with their heathen neighbours.

If you sail northward up the coast of China, you will come to the port of Amoy, and I am sure you will greatly admire the bold rocks and high hills round the harbour. Amoy is on an island. It is much smaller than Canton, but it has a great trade, because it is so conveniently situated; ships have not to go up a long river, but can get to the city at once. It is not like any of the other ports; the deep sea rolls up close to the houses, and you can enjoy the treat of sitting in a veranda and looking down into the beautiful water. It is very delightful, too, on a summer evening, to step into a little boat with a nice awning to it, and sail or be rowed about among the grand rocks. Some of them are quite black, and look like gigantic elephants in the blue waves. There are noble banyan-trees to be seen here, but very few gardens or cultivated fields. Amoy is the healthiest of the ports, because of the refreshing sea-breeze. It has, too, the blessing of the largest number of Christian

natives; in the town and the neighbouring villages they amount to more than six hundred. May they increase a hundredfold!

As you travel on through the Strait of Formosa up the coast towards Fuh-chau, the "happy city," you pass many other islands. These are infested with pirates, and a ship must be well armed to venture to anchor there, for the sea-robbers have large junks provided with formidable guns. They do not often attack foreign vessels, but content themselves with robbing the richly-laden junks which come up the coast from Singapore and the Indian islands, freighted with spices, fragrant gums, gold and silver thread, pearls, and ivory. Among these islands is the mouth of the river Min, up which we must sail to get to Fuh-chau, the "happy city." On each side are lofty hills, some bare and rocky, and some covered with terraces, on which rice and vegetables are cultivated. At one point the stream is very narrow, and a Chinese fort stands on a hill on each side, supplied with cannon, to keep enemies out of the river. All large ships must stop at Pagoda Island, for the river divides there, and is only navigable for small craft up to the city. So we change to a large flat-bottomed boat, rowed by

fourteen men or more. The stream is strong and rapid, and the rowers shout and sing very loudly to keep time. Very beautiful are the banks of this river. There are red temples and white cottages, with curious carved roofs, peeping out from beneath the overshadowing banyan-trees, stern dark rocks rising like a wall from the water's edge, and green hills covered with terraced rice grounds, watered by many a pretty little cascade, which comes tumbling down the mountains behind. In about two hours we come to the English settlement at Nantai, the southern suburb of the city of Fuh-chau. There are crowds of Chinese dwellings on both sides of the river, and a small island in the middle is quite covered with them. This islet is joined to the banks by a long flat bridge. On one side are forty large stone piers, with great slabs of stone resting upon them, and on the other side nine. The foreign houses are mostly built on the south side of the river, on a low green hill, adorned with groves of fir-trees and many Chinese tombs. The river is alive with boats hurrying about, and there is a great noise made by the sailors of the Canton and Chin-chew junks, the boatmen, and coolies carrying goods. Having crossed the bridge, we must proceed up

a street, three miles long, to the city gate. It is full of busy, noisy people. Now and then you can peep between the houses, and see green rice-fields or shady trees. About half way there is a very large roof over the road; under it there are many seats and little tables, at which men are drinking tea. This is called the "Ta ting" or "great rest-house." The coolies are glad to set down their burdens here for a few minutes. They can have a cup of hot tea, which they drink very weak, for about half a farthing. Their money is called cash; about twenty pieces are equal in value to one of our pennies. The coin is copper, in shape round, with a square hole in the middle, through which they run a string, and thread it like beads. It is very heavy. They have no other coin; but they use silver by weight, like Abraham, Gen. xxiii. 16. Now we go on to the south gate of the city. The wall is high, and has battlements at the top. The gates are double, one within the other, and the space between them is enclosed by walls. Over the gates are guard-houses, or places for watchmen to look out. In front of one of these is an English clock.

There are three beautiful hills inside the walls. One of them, the North Hill, has a very large

guardhouse upon it; inside is an immense hall, with many columns of black wood to support the roof; but there are no soldiers in it. When

A Soldier.

we were there, it was inhabited by one old woman! This hill is covered with grass and orchards.

The "Black-stone Hill" is the highest within the city. It is ornamented with temples and magnifi-

cent banyan-trees. Though it is very steep, crowds go up on festival days to see plays acted in the temple courts. Before there were any English houses at Nantai, a large temple near the top of this hill was given to the British consul for a residence. The priests themselves helped to take the idols out of the building. The view from this house is very extensive and beautiful, especially when bathed in the radiance of a summer sunset From the houses at that hour you may see little curls of thin blue smoke arising;—the fires are just lighted to prepare the evening meal. Beyond the immense city there are broad rice-fields, with little groups of houses nestling under the great trees. Further off are low hills, partly wooded, and, still further, lofty mountains. There are two pagodas in the city: one is called the White Tower, and is almost a ruin; the other, being made of stone, is tolerably perfect. Here, too, there are some curious hot springs; one of them bubbles up in the middle of a stream, and there is a wall round it to prevent the hot water from mixing with the cold. Close by is a bath-house, to which coolies carry the water. It is hotter than you would like to put your hand into.

Missionaries at Fuh-chau have met with much

opposition from the pride of its learned men, and their jealousy of foreigners. Yet even here there are some native Christians, and several schools for boys and girls. Fuh-chau is the chief city of the province of Foh-kien. It has another name—the "city of banyans." Amoy and Swatow are in the same province. There is a road from Fuh-chau over the hills to Ningpo; you can trace it for a long distance from the wall of the city. The people going to and fro, carrying goods, look just like ants; they are as numerous and as busy.

Ningpo, or "peaceful wave" city, is not nearly so large as Fuh-chau, but had better houses and shops before it was taken by the "heavenly king," the end of last year. It is a very pleasant place, about twelve miles from the sea, with a pretty country round it, and hills not far off. The river "Cheh," at Ningpo, has salt water. On two sides of Ningpo there are no houses outside the walls, but pleasant walks instead. One is on the bank of the river, the other by the side of a broad canal. There are many graves both within the city and on the opposite bank of the river; they are like little brick houses, painted white or blue; sometimes the coffin is only put on the ground, and thatched over with straw. Ningpo has not

so great a trade as the other ports; there are but few foreign merchants there. It had been almost deserted before the insurgents took possession of it. Those of the people who remained were either compelled to join them, or sent away. There were many Christians at Ningpo; do you not feel sorry that they are turned out of their homes? May they think the more of their home in heaven! If you go from Ningpo by sea, you notice a great many ice-houses on the banks of the river. They have very thick walls, so that the ice which is put into them in the winter does not melt before the summer. The Chinese use it to preserve their fish. At the mouth of the river is the town of Chinhai; it has a steep hill just behind it, with a temple on the top, like an old castle. To get to Shanghai you must go up the river Yang-tsz for ninety miles, then turn into the river Woo-sung, make your way along for fourteen miles more, and you will see a handsome town of foreign houses, just where this river is joined by the Wong-pú. The houses are large, and have broad verandas. The river is full of ships, and hundreds of little covered boats, called "san-pans," are dashing about (sculled by one oar at the stern) in all directions. To the right is the American

settlement, with its pretty mission church; then the English houses, with Trinity Church tower just appearing above their roofs; and a broad road, called the bund, crowded with people of many nations, just in front of them. Here you may see the turban of the Sikh beside the high

Shanghai Water-carrier.

cap of the Parsee, the dark Manilla man and the fair European, as well as the various costumes of China—Cantonese with tight sleeves and black

garments, the Foh-kien sailor with a kerchief round his brows, the wealthy merchant robed in silks and furs, and the half-naked coolie. It is an animated scene. To the left is the French bund. Further on still is the native city, which is smaller than Ningpo, and not nearly so well built, but we can see by the number of junks that its trade is very great. Shanghai is a very dirty place, and the country round is flat and marshy, but the natives are cheerful and pleasant, generally friendly to foreigners, and glad to welcome them to their homes. In passing through the streets you would wonder to see the number of shops where eatables are sold. Here a great many of the people buy their food ready dressed, or else take their meals at them instead of cooking at home. Shanghai has increased much in population since the rebels have taken other cities. Thousands have fled there for refuge. Hundreds of houses have been built on the English settlements, and the city is full of people. The French and English soldiers are going to protect them. There are nearly two hundred Christians in Shanghai, and a large missionary boarding-school for boys. Before the American war there were others, but they have been closed for want

of funds. There are also some girls' schools. The nearest hills to Shanghai are thirty miles off; they are nine in number, and rise like islands from the rice plain. Most of them are covered with graves, and on each there is a temple, or pagoda, with dirty, shabby idols inside. When we were there, we asked the priests how the idols could help them if they could not keep their own faces clean? They laughed, and said, they could not tell.

Besides the ports of which I have been telling you, the large cities on the Yang-tsz-kiang are open to foreigners. Of these the three most important are Chin-kiang, Kiú-kiang, and Han-kow. The last is very far up the river, and is a very great collection of houses—three cities close together. In Han-kow the Word of God has never been taught before this year; but the seed-time has now begun there. All these places are likely to be disturbed by the civil war. Some of them have been taken by the rebels, and re-captured by the imperialists. Will you try to remember something about these few cities in great China? I could tell you of many more, but I fear to weary you.

CHAPTER V.

APPEARANCE AND DRESS OF THE CHINESE.

"Not by the tinted cheek
That fades away so fast,
But by the colour of the soul,
We shall be judged at last.
And God, the Judge, will look at me
With anger in His eyes,
If I my brother's darker brow
Should ever dare despise.'

God 'hath made of one blood all nations of men."

WOULD it not look strange if everybody in England had eyes and hair of the same colour? Yet this is the case in China; men, women, and little children have jet black eyes and hair, and they are proud of it too, and call themselves the "black-haired" race. Their faces are generally broad and rather flat, with small eyes, and no bridge to their noses. They do not think blue-eyed people can see so well as they can, and they do not admire large eyes. The Chinese are, as a rule,

shorter than the English, though there are fine tall men to be seen in the north. They admire corpulence in a man, but prefer seeing a woman slender. Their hands and feet are generally small, and very well shaped. The ladies allow their nails to grow to a great length; gentlemen generally cut only the nails of the right hand, to shew that they have no hard work to do.

Most of the Chinese are of a yellowish-brown colour, some of them of a much darker shade than others. Women who live in cities, and are seldom in the open air, are pale and sallow; while those who live in the country, and work out of doors, are very brown. It is the same with men; teachers and shopkeepers are nearly white, while some of the boatmen, and coolies who carry burdens in the streets, are almost black. The Chinese are generally mild and quiet-looking, with little animation in their countenances; when young they are often very good-looking, but as they become older they grow very plain. Men have all the hair shaved off the front part of their heads; that on the back is drawn tightly together, and formed into a queue, to which they add plaited silk or braid, and sometimes false hair, to make it longer, as it is considered elegant for it to reach

down to the ankles. When they are newly shaven they look clean and neat; but even gentlemen are not shaved oftener than once in eight or ten days, and by the end of that time they present a slightly shaggy appearance. When they wish to increase the size of their braid, they allow the hair to grow in a line across the top of their head, and, until it is long enough to plait in with the rest, it has a very peculiar effect, standing up like a stiff fringe of bristles. It would be a grievous offence to rob a Chinaman of his tail; thieves are sometimes punished in that way. Labourers and sailors while at work bind their plaits round their heads, or tie it up. In summer few men wear caps or hats; they shade their bare heads by holding an open fan over them. Country-people, who are exposed to the sun all day while working in the fields, and labourers carrying burdens, wear a broad hat of coarsely-plaited bamboo; mandarins a conical cap of the same material, very finely plaited, and covered by a red silk or horse-hair tassel, hanging from the top. In spring and autumn the usual head-dress is a closely-fitting skull-cap, of black or blue figured silk, lined with red, with a border of black satin, and a red, yellow, or blue silk button on the top; in the winter the

cap is thicker, the border of velvet, and the button on the top larger; felt hats are worn in

A Military Officer.

very cold weather; and for paying visits, a hat of ceremony, with a broad brim of black velvet turned up all round, a scarlet silk tassel falling over the crown, and a button on the top. The rank of a mandarin is known by the colour of the button on the top of his hat; and as every educated man may, by studying and passing examinations,

possibly become a mandarin some day, reading men often have a *screw* on the top of their hats, ready to receive the button, if it should please his Majesty the Emperor to bestow it upon them, many of them retaining it all their lives. The Chinese women dress their hair very neatly; though coarse, it is glossy and abundant; they often increase it with false hair. Unmarried women have a lock on each side, braided behind their ears. All married women wear it brushed off the forehead, and fastened up into a large knot on the back of the head, with a flat silver or mother-of-pearl pin placed lengthwise, and a shorter one across the knot. There is a great variety in the way of forming this knot in different parts of China. In Shanghai it is oval, with a scarlet cord bound round the hair in the centre of it, for three or four inches, which contrasts very prettily with the black hair. The women of Ningpo fasten two large appendages like wings under their back hair; these wings are made of hair stiffened and spread out in a curious manner, and are not worn at all times. At Hang-chau, the hair is extended behind, like the back of a Grecian helmet. In Fuh-chau, the country women, whose feet are not bound, like to adorn their heads

with gay flowers, either natural or artificial. They dress their hair very high behind, and insert at

A Fuh-chau Field-woman.

the top a silver or pewter horn which bends over their head; long pins, like skewers, are placed on each side, either with large heads, or with flowers fastened to them. In sunny weather, these women shade themselves with a large, round, flat, straw hat, with a hole in the centre instead of a crown,

and a plaited frill of blue cotton or silk hanging from the edge of the brim, their hair, horn, flowers, and pins being passed through the hole. At Fuh-chau you often see a gaily decorated head with bare feet and legs. A favourite ornament for the head is a small gilt and jewelled bird at the end of a long pin, projecting over the forehead, and so fastened as to quiver when the lady walks. Flowers are also worn by all classes, as well as ear-rings and bracelets, of plain or twisted silver or gold. Nothing like a bonnet is worn in China. The only head-dress is a band of silk, velvet, or fur, broad over the forehead, and gradually narrowing to the back of the head, where it is hooked together under the knot of hair. This is very neatly made and lined, and often ornamented in front with three or four real or imitation jewels. Those women who have to walk in the sun, shade themselves with a fan or umbrella; and in the south, they pin a kerchief round their heads in windy weather. In this respect the Chinese fashion is the reverse of ours; they protect the forehead, we the back of the head.

The dress of men and women in China is not nearly so different as in western lands. The upper garment is very similar for both, buttoning round

the neck and down under the right arm, in the same manner. The common colour and material for the poor is blue or black cotton cloth; both inner and outer garments are made of this material; indeed, what is the inner garment in winter, is the only one in summer, with the loose trousers which are worn at all seasons, by all classes, both of men and women.

In winter all the people are comfortably clothed, wear shoes and stockings, and look decent; but in summer a great many working men, both in shops and in the open air, have no clothing but their cotton trousers; and instead of shoes and stockings, the coolies wear straw sandals, like soles of shoes, fastened on by strings between their toes. In their houses, when the weather is hot, many wear a sleeveless upper garment made of grass cloth, a kind of coarse muslin, or network of strung melon seeds. The principal garments for men besides these are a long gown, which reaches to the ankles; an outer dress called a riding-coat or mo-kwo; and tight leggings worn in cool weather over the loose trousers, like those of the soldier in page 53. These are all made of silk, satin, or crape for the rich; and in winter, handsomely lined with fur, or quilted with cotton or

refuse silk. The trousers are also thickly wadded in winter. The long gown has rather close sleeves,

A Chinese Gentleman.

sometimes with cuffs of sable, which are turned down over the wearer's hands when cold; it is buttoned on the right side of the neck and shoulder, and under the right arm, and has sometimes two little buttons behind, about eighteen inches from the lower edge, on which are two

small loops to fasten it up in dirty weather. Dark or light blue, gray, or purple, are the favourite

Man walking in a Muddy Road.

colours for this dress; green is seldom worn by men; citron-yellow only by the emperor and some members of the imperial family.

The Chinese commonly use buttons made of a twist of the same material as the dress, or of brass or pewter, sometimes of more costly substances.

Instead of button-holes they have loops; and their buttons are also sewn on loops instead of on the dress. The mo-kwo is generally of a dark colour, sometimes of woollen cloth, and looks very pretty when lined with soft lambskin or white fur, with the white edge just visible on the outside; it has very large sleeves, and is usually buttoned straight down the front. The Chinese are fond of bright colours and strong contrasts in their dress; you may perhaps see yellow leggings with a blue long gown, and a purple mo-kwo lined with some light colour. Girdles and collars are only worn in cool weather. The collar is either a straight piece of quilted cloth, hooked round the neck, or more commonly of silk or velvet turned down, and pasted on a very stiff lining; it is sewn on to something resembling a pair of braces, which either pass under each arm or button down in front, like a lady's habit-shirt; these are worn inside the mo-kwo, but outside the long gown. Mandarins and their wives have a bird or animal embroidered on the breast of their dresses, and a clasp to their girdle, differing according to their rank; they often wear a string of large amber beads round their necks. In the summer every man and woman you meet carries a fan. Even

the poor labourer sets down his load now and then, to enjoy the luxury of fanning himself. The fan is used to cool food, and sometimes also

A Scholar.

answers the purpose of a dusting-brush. A Chinaman suspends many things from his waist which an Englishman would put in his pocket; if poor, his tobacco-pouch, flint, and steel; if a literary man, his writing materials, fan-case, and spectacles; if rich, a watch or two in addition, all in richly

embroidered pouches. No man is allowed to carry arms. The sleeve is often used as a pocket; the handkerchief, a book, or a tailor's working implements are carried in it; though another pocket is frequently tied round the waist, and hangs down in front under the long dress—this they use as a purse. Their stockings are not elastic woven coverings like ours, but are shaped like boots, and made of cotton cloth,—single in summer, but lined in winter. In Shanghai they are frequently worn over the trousers, instead of the tight leggings; the garters are then placed just below the knee, and are of smart colours. The common shoes are of cotton cloth or silk, with a very thick sole, turned up at the toe like a boat, and made of layers of paper or rag pasted or stitched together, occasionally with a piece of wood in the heel, or a layer of leather at the bottom. The edge of the sole is carefully whitened, and the toe of the shoe either embroidered, trimmed with cut velvet, or finished with two ribs of cloth down the middle. In wet weather leather boots or shoes, with heavy nailed soles, are worn; for the ordinary shoes would soon be soaked through by the rain. Mandarins wear thick-soled clumsy-looking boots of black satin. The dress of the

Tartars is very much like that of the Chinese; in Fuh-chau they may be known by having only one rib on the toe of their shoes. Tartar women wear a long gown like the men, but dress their hair like the Chinese women. There is very little change of fashions in China; clothes are handed

A Mandarin's Wife.

down from father to son. It is not considered rude to make remarks on the dress of others, nor would

it be a bad compliment to say of a handsome dress, "I suppose that belonged to your grandfather," as it would shew that the wearer's family had been wealthy enough to purchase it.

The dress of a Chinese woman is modest and becoming,—an upper garment, fitting closely at the neck, and reaching to the knees, loose trousers, with a border round the ankles, and over these a skirt, open in front, prettily arranged in large plaits over the hips. The sleeves of the dress are generally worn long by ladies, in cold weather quite concealing the hands; sometimes they are very wide, with splendidly embroidered satin lining, which is turned back to form a border.

Poorer women wear shorter sleeves, and in warm weather turn them up in many folds, almost to their elbows. Shanghai women are never seen without the petticoat; but in Ningpo, and cities farther south, this garment is by no means generally worn, excepting by women of rank, or by others on grand occasions.

Very few women in the cities have feet of the natural size; they have had them bound up tightly when they were little children. The Tartar ladies do not follow this bad fashion, neither do the Chinese boat-women, nor those who live in the

country, and have to work in the fields; these all wear shoes like men, or go barefoot. The women

A Canton Lady.

with small feet wear little shoes with very high heels, which they fasten on by a strap round the ankle. They generally wear socks instead of stockings, and in cold weather short leggings sometimes, warmly wadded. They are so accustomed to their little feet that they step about nimbly on them when they are bandaged, though without their

bandages they can scarcely walk at all. The smallness of their feet makes them sway to and fro as they walk, and this manner of walking is consequently much admired by the Chinese, who compare it to the waving of a willow-tree in the wind. In Shanghai, women whose feet have not been bound in childhood often wrap them up in imitation of small feet, and wear high-heeled shoes; and all Chinese women walk more or less in the same manner as those whose feet are cramped. Chinese poets call the small feet "golden lilies," yet there can be really no beauty in deformity; let us be thankful that we are allowed to grow freely as God has made us. In some places, as at Fuh-chau, there is a great distinction kept up between the large and small-footed women; the former generally wear blue or black clothes, the latter frequently light colours. I have mentioned before how differently they dress their hair.

Chinese ladies wear beautifully embroidered silk, satin, and gauze dresses. Poorer people, who are much more commonly seen, are chiefly dressed in cotton stuffs and grass cloth, yet they too shew some taste in their attire. The skirt is usually of black, blue, or green; even when made of cotton, it is frequently bordered with black satin. In the

south the women are fond of white for a summer garment, with a border of black satin round the neck and sleeves and down the right side; the contrast is very pretty. In Fuh-chau white is often worn trimmed with pink or blue, perhaps with pink or purple trousers edged with green. A

A Bride.

Chinese bride is dressed in a scarlet embroidered robe, and carried to the house of her husband in a red sedan. Here is a picture of one. See what a

strange crown she has on her head! Her face is almost concealed by strings of pearls and tassels of coloured silk; and she has on a great many dresses, one over another. A bride's dress is usually hired for the occasion. White in the head-dress or shoes is a sign of mourning. Women put a white band round their heads; men braid white silk instead of black in their queues.

Almost all clothes are made by tailors, who sew neatly, and cut out economically. The women usually make their own shoes, on which they expend a great deal of time, embroidering them very prettily. I do not think any people could look better than Chinese ladies and gentlemen in their winter garb, with their silk robes, delicate fur, and embroidery; but I am sorry to say that, as with us in England, some poor beggars can hardly get rags enough to cover them from the cold.

The predominance of one colour gives a curious appearance to a Chinese crowd. As the ship in which we sailed to China was entering the mouth of a river in the month of April it ran aground, and hundreds of people came out of their houses in a city on the bank to see what was the matter. How strange they looked as we saw them for the

first time standing in lines upon the shore, with their brown faces and blue clothes! It was the Sabbath-day; but, alas! no day of rest dawns on China! and those crowds, attracted to see the foreign ship, had come from their workshops or their fields!

CHAPTER VI.

CHILD-LIFE IN CHINA.

"Skins may differ, but affection
Dwells in white and black the same."

If you travel about in China, either in cities crowded with people, or in quiet country villages, you see there, as in England, little children of all ages playing about in the busy streets, sitting in the shops, watching their fathers at work; or in the bright summer evening, with basin and chopsticks, eating their little suppers outside some cottage door. There, as at home, the little ones are the pets and playthings of their parents; and you may notice many a father nursing his little son after the day's work is done, or a mother bending over her babe—not kissing it, as an English mother would do, but smelling its little face, and whispering in loving tones, "It is very fragrant." The birth of a baby, especially of a boy, is a time of rejoicing. Its parents send presents of fruit and painted eggs

to their relations, who in return send cakes and fruit to the mother. For several reasons, the Chinese prefer having sons to daughters: one is, that when the daughters marry they go into another family, their parents lose their services, and thus have no return for the expense of bringing them up; but when sons settle in life, their mother has daughters-in-law to wait on her, and a very important person she always is in her son's house. Again, sons only can perform for their parents the funeral ceremonies, on which they set a very high value. In some parts of China, sad to say, little girls are sometimes put to death soon after they are born; generally because their parents are so poor that they fear they shall not be able to find food for their little ones, though this is no excuse for such a wicked action. These poor people do not know the true God, or they would not murder their little babes, but would trust Him for help to bring them up. Do not think that it is the mother who kills her little one. She often grieves over the deed, though it does not shock her so much because other people do the same. I am glad to tell you that this sad custom does not prevail all over China, but only in some parts where the people are more barbarous than their

neighbours. When a Chinese baby is about a month old, its head is shaved; and if a boy, its father invites his friends to a feast, and gives the little one its first or "milk-name." Girls are generally called by this name until they are married, but boys have a new name given them when they go to school. The "milk-name" generally has some pretty meaning, such as "precious pearl," "peaceful one," "fragrant rose;" sometimes it shews the child's place in the family, "elder brother," "the eldest," "number two," "three-precious," &c.; sometimes it is contemptuous, because though the father thinks much of his little one, he does not wish to appear to praise it, so he gives it such a name as "little cat," "little dog," or simply "little one." The Chinese have a great fear of evil spirits. When a child dies, they sometimes think that an evil spirit has carried it away to vex them; so they give the next child a name which seems to imply that they do not value it, for they fancy the spirit will be less likely to take it away on that account.

Chinese children are not washed and bathed so much as English children are. For the first year it is thought dangerous to put a baby into water, so it is only wiped over with a wet cloth. Its age, too, is

MOTHER AND CHILDREN.

not reckoned like ours. If born at the end of the year, it is said to be two years old after the next year has begun, because it has lived in part of two years. It is, therefore, called three years old when it is little more than one. Babies, as soon as they can stand, are put to play in a little frame of bamboo, with a stool in it, something like a carriage without wheels. In winter they are placed in

Chinese Baby in Straw-Basket.

a kind of basket, of very thickly-twisted straw, shaped like an hour-glass, with a hole at the top and one at the bottom. The baby is put in at the top, and under the basket on the floor is placed a pan of heated charcoal to keep its little feet warm. It has rattles to play with, as babies at home have. It is not generally weaned till it

can run about, and is fed with rice, boiled very soft indeed, called "tsok" in Shanghai. Its head is often shaved, and its hair, as soon as it is an inch or two long, is braided into a little tail, and tied with a bit of red cord or silk. Sometimes they have two little tails, one on each side of their heads; sometimes only one, sticking out of a round hole in the top of their caps. A baby's cap in China is not made of muslin or lace, but is a stiff band of silk or velvet, embroidered with gay colours, adorned with little tinkling bells, and generally with a little gilt image of a bú-sah or idol just in front, which the poor heathen mother thinks a protection to her child. Babies' clothes, too, are never white. If their parents are poor, they commonly dress them in blue cotton cloth; but their delight is to clothe them in the gayest silks or satins. Their outer garments are a long petticoat open behind; outside this a shorter dress, high at the neck, with long sleeves; and over their shoulders a small cape, often stiff with beautiful needlework, and edged with tiny bells: scarlet, green, or purple are the favourite colours. In the depth of winter, in the north of China, the babies' clothes are padded so thickly with cotton that they look like little bolsters; their sleeves stand out to such a degree that

they cannot bend their little arms. In the summer the young children wear scarcely any clothes —only a piece of cotton cloth covering the front of their bodies, sometimes fastened on by a silver chain round their necks; and you may often see the little ones with the chain, and nothing else, in the middle of the day, when the weather is very hot. Can you fancy a fat brown baby, with a little tail of jet black hair on the top of its head, and eyes like large black beads, playing about with a little chain on its neck? or in the winter muffled up in thick wadded clothes, and a dark cap fitting closely to its head, with a round hole at the top for its little braid to pass through?

Older children wear little loose cotton trousers in the very hot weather, and frequently an upper garment, without sleeves, of grass cloth or thin gauze. Chinese boys are sent to school when they are about eight years old; they are then dressed like little men, and wear skull-caps and little stiff velvet collars in the winter. They study a great many hours a-day, beginning soon after it is light in the morning, and not leaving off till five in the evening, excepting the time they are taking their meals. But they do not work hard at their lessons all this time; they are often listless and sleepy.

It would be much better to let them have a good game of play, and compel them to be diligent for a shorter time, especially while they are little. They have few games such as English children play at, and not many toys. They amuse themselves with small clay or card figures of animals or men while they are very young; but when they are at school they strut about in their play-hours like gentlemen, and I am sorry to say they soon learn to gamble with cards, dice, or dominoes, as their elders do.

When a visitor calls on a Chinese gentleman, if he asks after the sons, they are brought in to see him, and they are taught to kneel down before him and knock their heads on the floor, and afterwards to stand facing the guest at a respectful distance. Great care is taken to teach children the proper forms of politeness to be observed to their friends or elder relations. They are early taken to the temples. I have seen a father teaching a babe under two years of age to fold its fat hands, kneel, and bow its head to the ground before the idols. Little girls often study with their brothers till they are about twelve or fourteen years of age. After that time they are kept with

their mothers or female friends, and never come into the room where their fathers' visitors are received.

Parents often betroth their children, or promise them in marriage, while they are very young; and sometimes the little girl is taken and brought up by her future mother-in-law, who can educate her as she pleases.

Girls are taught to make their own shoes, to embroider, play on a kind of guitar, and sometimes to read and write, though very few women indeed of the middle classes can read at all. They are shewn how to prepare their food, to spin and weave, but are not trained to be active and industrious. They spend much of their time in dressing and adorning their hair. Poor things! they have nothing to think about—no interesting books to read—and can never enjoy the conversation of friends like English girls, though they are not unhappy, because they know of no better lot.

The Chinese are glad to have their daughters instructed, and in some of the Christian schools in the open ports girls are taught the Holy Scriptures, and many other things, besides their own

duties, and they can learn quite as well as the boys, and grow up very intelligent. We hope they will be useful in teaching their poor country-women and their own little children.

CHAPTER VII.

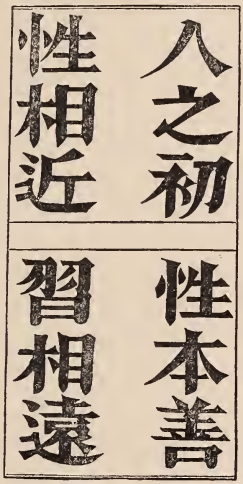
CHINESE SCHOOLS AND LANGUAGE.

"And then the whining schoolboy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school."

I TOLD you in the last chapter that boys are sent to school when they are about seven or eight years old. They usually live at home, and go every morning to their teacher, returning at night, sometimes taking their breakfast at his house, and sometimes going home for it, or having it sent to them. Schools are seldom large—as a rule not more than thirty boys are collected in one, often as few as ten, if the parents can afford to pay the teacher well enough for his services. The school-room is often small and dark, in a noisy street, or in the hot upper story of a house. So Chinese boys have no airy play-grounds, like English children, nor are they often taught at home. Even if their father is a learned man, he seldom instructs his sons, and

few mothers can teach their children to read. In the better school-rooms you see little tables and short forms, with sometimes only two boys to a table. Before each is a pile of neat paper-covered books, a square stone for rubbing their ink, a piece of what we should call Indian ink, a small pot of water, and a little stand for pencils, which are in reality brushes, the hairs being fastened into the end of a slender hollow bamboo, with another hollow piece fitting over it to protect it when not in use. The master's table is larger; he has similar things upon it, with another stone and pencil for red ink, with which he makes corrections on his pupils' writing and books. There are no holidays given in a Chinese school, excepting the public festival days, and a short time at the New Year, when all shops are shut, and noody works. These must be very welcome, as there are no Sabbaths on which the boys or the master may rest. When a little boy first comes to school, a book called the "Three-Character Classic" is given him to learn to read, and with it little squares of red paper, each inscribed with a character, which the little boy must con over and over again till he knows it well, and can find it out in the book. These characters are not

letters, but whole words. There is no alphabet in the Chinese language, and therefore no spelling, but a distinct sign or character to represent each word. There are about four thousand of



Chinese Characters.

these in common use. When the child can recognise a few of them, he stands up with other boys and begins to learn the "San-tsz King," or "Three-Character Classic," straight through. This book

derives its name from the words being arranged three in each column. The boys stand round the master's table with their books open, and he reads a few characters in succession: for instance, "Jing chi tsu, sing pun shen; sing siang kin, sih siang yuen,"—then all the children repeat what he has said in a loud voice. This process is repeated till the boys are familiar with the names of all the characters in their lesson, and can pronounce them properly. This done, they return to their own tables, and sitting down, read, or rather chant, over the passage until they can say it perfectly by heart; and a great noise they make—perhaps twenty boys, not all learning the same words, shouting them out at the top of their voices. When a boy is ready to repeat his lesson, he goes up to the master, presents his book, and stands with his back to him while he is reciting. The language in which the book is written is not exactly that which is spoken, so that the learner cannot understand the meaning of his lesson without having it carefully explained to him, and in Chinese schools this is never done the first time a boy learns a book through. He has to commit to memory a string of unmeaning sounds. If he does not know his lesson, he will very likely get a few strokes of

the bamboo or cane which hangs up behind his master's chair. The whole day is taken up in learning a task by heart, and in writing. No geography or arithmetic, no foreign languages, music, or drawing, are taught at a Chinese school; very little history, even of China, and none of other countries. A man is thought well-educated, if, after ten years of study, he can read fluently the nine books which are greatly reverenced by the Chinese, and can repeat a large portion of them, though even then he may be greatly puzzled by a book on medicine, or any subject which he has not studied, as it will contain many words which he has never seen before. If a boy's parents are poor, and he is unable to stay at school beyond a year or two, he only learns the names of some characters, and probably understands the meaning of very few of them, so that he cannot really read at all, though he may appear to do so, by mentioning the names of the words. The Chinese have a great respect for their language, and do not like to see printed or written paper trodden under foot. In some places there are stands for burning old printed paper, in order that it may not be dirtied or treated with disrespect. They are very careful to teach boys

to write as well as they possibly can. The pen or brush is held upright by the thumb, first, and middle fingers; and when a boy begins to learn, a copy is put underneath his paper, which is very thin, and he marks over it. He is not allowed to write without the copy until he can form the characters neatly; then he has a piece of paper under that on which he is writing, with red lines, ruled both ways, so as to form little squares, in which he writes the characters, so that they may be exactly in a column. The paper, pen, ink, and inkstone, are called the "four precious things of th library." After a boy has learned the Three-Char acter Classic, another book is given him, called the "Thousand-Character Classic," which contains just a thousand separate characters, no two of which are alike in form or meaning. When he knows this book, he learns the "four books" and "five classics," which were written by the Chinese sages Confucius and Mencius, both of whom lived before the Christian era. Confucius was born about 549, and Mencius about 400, years before Christ. Both were natives of the province of Shantúng; and it is rather remarkable that both are said to have lost their fathers while they were very young, and to have been brought up by wise

and prudent mothers. The mother of Mencius is particularly celebrated. A line in the "Three-Character Classic" is to this effect—"The mother of Mencius chose her neighbourhood and dwelt." The allusion may be thus explained:—She took great pains to reside where her little boy would not learn anything bad. At first she lived near a butcher's shop; but she noticed that her son ran to see the animals killed, and feared that he would grow hard-hearted, so she removed, and took up her abode near a cemetery. There the child saw people coming to bury their friends, and soon in his play he imitated them. On observing this, she thought he would learn to make fun of what was serious; so she once more changed her abode, and this time went to live in a city, near a school, where her son saw good boys, and learned to be like them.

Chinese books for children are full of stories of boys who studied hard and became great men, or of sons who were very dutiful and loving to their parents, dwelling much on the happiness they gained by their good conduct. They supply a great deal of good advice to parents and children, masters and servants, husbands and wives, rulers and subjects, teaching them how they should be-

have to each other, furnishing, in some instances, the most minute directions how men should act on various occasions. The works of Confucius are always read with the explanations of Chû-tsz, a philosopher who lived about A.D. 1200.

You will see, from what I have told you, that it is a very difficult thing to learn to read Chinese, because there is such a very large number of characters, and the written language is not exactly the same as that which is spoken. It would be quite unintelligible to the hearer to read aloud a Chinese book; the characters must be seen to be understood, because very many of them are called by the same names. In reading aloud, it is usual to translate the book into the spoken dialect. There is one very good thing about it, the same characters are understood all over the empire, so that a book printed in the south can be read in the north, though men from the north and south would call the characters by different names, and would not be able to understand each other's speech. In some places, where missionaries have found the people very ignorant, they have written books for them, with their own characters, in the language they speak, and they can learn to read these more quickly than their own book language,

though it is despised by learned Chinamen. At Ningpo, many books have been printed with English letters, the words being spelt according to the sounds; and the children, and poor people who have not much time, can learn to read these easily, though they could never hope to study books in the Chinese character. Nearly the whole of the New Testament, besides other books, is now given to the Christians at Ningpo in this way; and it is a pleasant thing to see poor women, who in the eyes of their countrymen are ignorant and despised, reading the Word of life or beautiful hymns in the evening after their work is done. There are, in the Chinese language, very many more books than those I have mentioned, memoirs and tales, as well as descriptions of different parts of China, and works on astronomy and other subjects. They are all wanting in the knowledge which the Bible alone can give; but it is a good thing for the people that they teach no positive evil, like many of the Indian native publications. The Chinese books contain some truth, though it is not all the truth. Let us do what we can to send them God's Holy Word; that alone can make them a happy people.

CHAPTER VIII.

DOMESTIC HABITS OF THE CHINESE.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there 's no place like home."

When a Chinese house is going to be built, the workmen first set up posts of wood, then put beams across, and afterwards fill up the intervening spaces either with bricks or with mud, straw, and stones beaten up together. They next put on the wooden rafters for the roof, and cover them with tiles. If there is an upper story, it is often built entirely of wood, and the rooms are very low. As you look at the outside of a house you see no windows; but if you go in at the door, you will find yourself in a paved court, with houses on three or four sides of it, and the windows all looking into it, instead of into the street or country. In front of the door, either inside or outside, there is a large screen, of brick or wood-work, that people may not see inside when it is opened. You notice

directly that the windows are not of glass, but of wooden lattice-work, painted red, and either covered inside with white paper, or with tiny panes of thin oyster-shell. These windows admit the light, but you cannot see through them. They open into the room like doors, and there are wooden shutters outside which can be closed when it rains, or the paper would soon spoil. The largest room in the house is opposite the door of the court; it is called the "ting," and there the master of the house receives his visitors. The wooden frame of the building can be seen inside the room; the posts and beams are either carved or painted red and varnished. If the room is very large, there are pillars of red wood, to help to support the roof. The room has no carpet, but its floor is sometimes covered with neat, pretty matting. It has no fireplace; people wear clothes enough in the winter to keep them warm without fires; they only use a copper pan of burning charcoal to put their feet on, or to hold in their hands when the weather is very cold. In this room there is a large picture hanging against the wall opposite the door with a table before it. It represents some Chinese gods, and at certain times little sticks of sweet-smelling incense are burned before it. On

the table there are often writing materials, and handsome cups and vases. In front is a couch, which is the seat of honour. From the ceiling hang gay lanterns, adorned with tassels of coloured silk; and on the walls are drawings, and tablets with sentences from the books written upon them. On both sides of the room are high, straight-backed chairs and small tables, placed alternately two chairs and a table. These chairs are not moved from their places against the wall, when they are used, so that the general effect of a party of visitors is, to our eyes, rather formal. The chairs are by no means comfortable, resembling that described by Cowper as used by our forefathers—

> "Restless was the chair; the back erect,
> Distress'd the weary loins, that felt no ease;
> The slippery seat betray'd the sliding part
> That press'd it, and the feet hung dangling down,
> Anxious in vain to find the distant floor."

The tables are very high. They are often prettily carved, or inlaid with different kinds of wood, and well-varnished; but, even in a gentleman's house, it is seldom that the furniture looks clean. The Chinese make very pretty book-cases, with pigeon-hole niches for books. In the bed-rooms there is

very little furniture, though the lady of the house receives her company there. None but women ever come to see her. The bedsteads are often large and well-carved; one side stands close to the wall. They have curtains of thin silk, gauze, or grass cloth, to keep off the mosquitoes, which bite very sharply in the summer time. The curtains do not hang loosely, but are tucked in under the bedding. In the day-time they are hooked up in front with a silver or copper hook. There are no feather-beds in China, nor are sheets or blankets in use there. In the summer a piece of matting serves for sleeping on. It is not uncomfortable, as the bottom of the bedstead is made of a kind of sacking. The bed-clothes are quilts, with cotton inside them; sometimes they are made of rich silk, but commonly of coloured cotton cloth. In the winter a thin mattress of the same material is used. In the day the bed-clothes are neatly folded up, and put on the bedstead against the wall. The Chinese like to have a pile of handsome silk quilts; but we think it much better to have clean sheets and a white counterpane. For the head they have a short square bolster, very hard. In winter it is covered with silk or cloth; in summer, with leather,

matting, or plaited straw. When persons go out to visit their friends or to travel, they take their own bedding with them, so it is only necessary to provide bedsteads for guests. You may often meet a man carrying his bed, rolled up in a bundle; and the sick are sometimes conveyed about on theirs. This reminds you of the man sick of the palsy to whom the Lord Jesus said, "Take up thy bed and walk."

When the Chinese require many rooms, instead of building a high house, they have several courts one behind another, with a peach tree, or some handsome flowering shrub, in the centre of the principal one. The kitchen is in one of the back courts. It is generally dirty and smoky, for it has no chimney, the smoke making its way through a hole in the roof. The fire-place is built of brick, like a table. At the top are holes for charcoal fires, and at one side an iron boiler with a wood fire under it. These fires are not kept burning all day, but are lighted when they are wanted for cooking. To make the fire burn up quickly, the Chinese cook fans it with a palm-leaf fan. In the kitchen is a picture of an idol, called the Kitchen God. He is supposed to watch over the conduct of the whole family. On the last day of the year

he is put into a paper sedan chair, and burned; and the people believe that he then goes up to heaven to give an account of their conduct, and that he comes down again at the New Year, when they

God of the Kitchen.

hang up a clean, new picture of him. They do not know that "the eyes of the Lord are in every place beholding the evil and the good."

If there is a garden to the Chinese house, it is not an open space, with a lawn, and pretty, neat

beds of flowers, as in England; it contains rows of large pots or jars with flowering plants or shrubs in them placed on each side of the paths, and rock work with small trees on it, and pools full of water-lilies, and gold and silver fish. Sometimes the stones in the path are formed into patterns, so that people may be amused by looking at them, and think the garden larger than it really is. These pleasure-grounds would be very pleasant were they not, as a rule, so very dirty.

There are many lovely flowers in China, both cultivated and growing wild on the hills, and the people are fond of having a few pots if they are too poor to have a garden of their own. They like to have flowers painted on their fans and lanterns; and the women embroider them on their shoes, and wear them in their hair.

A lantern is hung outside the street-door at night, with the name of the master of the house painted on it in red characters. The Chinese do not go out much in the evening; they retire to bed early and rise betimes, transacting their business in the morning. If they are in the streets after dark, they are compelled by law to carry a lantern; without it they may be taken for thieves or rebels. It is made of varnished paper or silk

on a frame of bamboo, and carried at the end of a slender stick; inside is a spike, on which they put a candle, made from the berries of the tallow tree. This tree has purplish leaves; the seeds in its berries are coated with a white pulp containing wax. When the berries are boiled and squeezed, the wax floats on the top of the water. The candle-wick is a slip of rush. You may see bunches of short red wax-candles hanging from the ceiling of the shops; white ones are only used at funeral ceremonies or at ancestral worship. In the houses of the poor, a little saucer of oil is used instead of a candle, because it is cheaper; a slip of the rush pith is put into it and lighted; this is called the "heart" of the lamp. The saucer stands on a little bamboo frame or a china pillar. Candlesticks have a spike at the top to stick into the candle, instead of a hole to receive it.

At meals the Chinese do not use a table-cloth, knives and forks, plates and dishes, as we do, nor do they often sit round one table; men and women seldom eat together. The meat, before it is served, is cut into small pieces. It is brought to table in little basins filled with gravy. They pick it up very cleverly with a pair of sticks about nine inches long, which they hold between

the fingers of the right hand. Each person has a basin of rice, which he shovels into his mouth with the chop-sticks, even the most refined gentleman making a great noise in the operation. The chop-sticks are made of bamboo, ebony, or ivory, sometimes tipped with silver. Gentlemen often carry a pair for their own use. Spoons made of china are used to take up the sauces, and sometimes a long two-pronged silver fork, very much like a hair-pin.

The Chinese have generally two substantial meals a-day, one in the morning, and the other at sunset; a slighter repast is taken at noon. Rice is the chief article of food, with vegetables of many kinds—beans, peas, onions, cabbage, carrots, turnips, the root of the water-lily, and various green leaves. Pork is the favourite meat. Fowls and ducks are plentiful; the latter are hatched in boats or houses by the heat of a fire. Frogs are called "field fowls," and are eaten; land-crabs too, and fish of every kind, are in great request. At Canton, one kind of dog, fed on rice, is considered good for food; so, too, are kittens; but rats and mice are not offered for sale, as you may see in some old pictures, though the Chinese may have eaten them in times of scarcity. The bird's-nest

soup of which you have heard is made from the nest of the esculent swallow; it is like jelly when boiled. The nests are brought from the islands of the Indian archipelago, and are a luxury too expensive for the common people. Sea-slugs, sharks' fins, and other delicacies, are brought from the same islands. We do not relish Chinese food, because it is dressed with oil, which is often rancid. Eggs, too, they keep until they have a flavour, which would make us think them unfit for food. There are many cakes of different sorts, but few of them suit an English palate; they have generally a flavour of oil or paint. On the other hand, the Chinese do not like beef, butter, or cheese; nor do they take milk, though the Manchús use it. Rich people have many dishes at each meal, but usually a great quantity of rice is eaten, and with it a very little fish, meat, or vegetables. They sometimes drink with their meals native wine or spirit distilled from rice; it is always taken warm in small china cups.

Their chief beverage, however, is weak tea, without sugar or milk. In every city or village you see numerous tea shops; the hum of voices from within proves that the customers meet there to gossip as well as to refresh themselves. How

much better that they should go there to drink than to a place where wine is sold! There are wine shops, too, in the streets, but they are comparatively deserted. The Chinese often smoke, even women may be seen with a pipe, and men generally carry a tobacco pouch. Some of the Chinese smoke opium, which is very injurious to them. They do not often use it in their own houses, but at the shops where it is sold. After smoking, they become sleepy, and lie down; on awakening they feel refreshed for a short time, but soon want to resume their pipe. If they continue this practice, it makes them thin and pale, they cannot eat, and are unable to work, and soon spend all their money on this baneful drug. They become such slaves to the habit that they will part with everything they possess to obtain the means for this indulgence. It is very sad that English ships should take opium to China; and sad too, that the poppy plant, from which it is made, should be cultivated in India, which belongs to our good Queen, for it does great mischief to thousands of our poor fellow-creatures.

The Chinese, old as well as young, are very fond of flying kites for amusement. They are

made in every variety of fanciful shape, resembling birds, fishes, or reptiles, sometimes even little children. Some kites are musical too. One of the prettiest is like a centipede, a creature with a great many legs; it looks very curious, wriggling about in the wind.

The most joyful time to these people is the New Year. Before its commencement all the houses, boats, and furniture are carefully scrubbed and washed, both inside and out. They are then ornamented with prayers, written on red paper, and pasted in various places. The prayers are such as these: "May the five blessings descend on this house!" "May peace and happiness attend us!" or if it be a shop, "May rich customers enter this door!" On New-Year's eve people balance their accounts, and pay all their debts; if a creditor does not obtain his money on that day, he must wait three or four months before it is proper for him to ask for it. It is the custom to make presents about the end of the year, and the streets are full of people running to and fro, buying gifts, or taking them to their friends. You may often see two coolies carrying a small table turned upside down, piled with roasted meat, cakes, and other nice things. Many persons make

offerings at the temples at this time, set up large red candles to burn before their idols, and present them with gay gilt paper or tinsel flowers. They also let off great quantities of fireworks.

On New-Year's Day all shops are shut, and people remain quietly at home with their families, congratulating each other, and listening to their peculiar music, which has been described as like half-a-dozen Scotch pipers playing no tune in particular, but each trying to drown the noise of the other. It is quite pleasant to walk about the city on that day; it is like a Sabbath; but the quietness does not last long, for on the two following days, though the shops are still closed, the streets are thronged with gaily-dressed men of all classes, carrying bundles of red papers in their hands, and going to visit all their friends for the purpose of wishing them joy. They sometimes write three good wishes on the red visiting cards with their names; these wishes are, "May you have children, rank, and long life!"

At the first full moon of the year there is another holiday, the feast of lanterns, where every one hangs in his hall, or outside his house, the gayest lanterns he can afford to buy. I once saw a very pretty procession of lanterns; it repre-

sented a large dragon, with a long serpent-like body, with lights inside each joint. It was carried by a number of men, and preceded by music, gongs, and fireworks. It advanced along the banks of a canal, in front of a village, across a bridge at the end of it, then by the opposite bank to a second bridge at the other extremity. It continued winding round and round for hours, and looked very pretty in the dark night, as we watched it from a boat in the middle of the stream. Even little children have illuminated toys at the feast of lanterns. The boys make fish, rabbits, &c., of silver paper, and set them on wheels, putting a small taper inside.

CHAPTER IX.

THE USEFUL TREE.

"Come on! yet pause! behold us now
Beneath the bamboo's arched bough."

THERE are many trees in China both beautiful and useful; of some of them I have already told you. The tea-shrub yields leaves for a refreshing drink; the tallow-tree affords material for candles; from the camphor-tree is made camphor; another tree produces the slimy juice with which the Chinese varnish their furniture and boxes so neatly; and many others are useful for shade, and produce fruit while alive, or good timber when they are cut down. But the bamboo is the most useful of all, and very graceful and beautiful too. It has a tall, straight trunk, sometimes smaller round than a child's arm, and sometimes larger than a man's body. There are no branches on the lower part of the trunk, but near the top are slender boughs, with long narrow leaves of a delicate green colour,

looking like feathers waving in the wind. Bamboos generally grow in groves, a great many together; some of the hills are almost covered with them. I am sure you will say there must be a great number of these trees, when I tell you for how many purposes they are used. The long leaves are sewn to a cord, to make cloaks which are worn by country people in rainy weather; they are also used to thatch houses. The slender branches and the trunk are hollow, with joints or divisions like a stalk of grass; they are remarkably strong, and very tough and pliable, so that they can be twisted into many shapes without breaking. Of the trunks, chairs, couches, ladders, cupboards, footstools, wardrobes, and boxes, are made; some of them very rough, and others extremely neat and pretty. The whole trunks are used as poles for scaffolds, and for many other purposes; coolies carry their burdens with them, and they form good handles for spears, brooms, umbrellas, fans, rakes, and lanterns; they are serviceable, too, for curtain rods and the joists of houses. By cutting just below the joints, buckets are made of large trunks, and cups of small ones. These cups are used to measure liquids, and are sometimes neatly carved outside, for pen-stands or match-

holders. By putting a red-hot iron rod into the hollow trunk, the divisions can be burnt away, and a perfect tube made, which can be used for a water pipe or a drain. The boatman converts this tree into many uses; his sail has ribs of bamboo to strengthen it, and is often made of matting of plaited strips of bamboo, a material which also forms a cover for his boat, while a trunk of the tree is the handle of his boat-hook. The fence round a garden is generally of interlaced strips of bamboo, with posts of the same wood driven into the ground to keep it firm. Houses for fowls, ducks, or dogs, are also made of it, and plastered with mud. Hats are woven of it, some very coarse, and others delicately fine, and baskets without number, for every possible use, and of every degree of neatness. And it has many uses besides: its shavings are picked to stuff cushions, mattresses, or pillows, and soaked to make paper; of the slender branches the handles of pens are formed, and the ribs of umbrellas.

It is also the chief instrument of punishment in China, thieves and other offenders being generally whipped with a bamboo; then it supplies the schoolmaster with his rod. The frame of a sedan chair, the cushions inside it, and the poles by

which it is carried, are all made of bamboo. In the Romish Cathedral at Shanghai, there is a fine organ, with barrels made entirely of the hollow trunks of this wonderful tree. I think you will say it affords everything but food; but I have to tell you that in the spring, young shoots grow up out of the ground, and are cut off, and boiled as a vegetable, and when quite fresh are very crisp and good to eat. You cannot look round a house in China without seeing something made from the bamboo, and in the north its graceful form adorns almost every landscape.

CHAPTER X.

THE RELIGIONS OF CHINA.

'Brother! in the darksome gloaming
Blinded men are groping on;
Far away from Heaven roaming,
Stumbling on an awful doom;
Dare we leave them thus to perish
In the night?
While the Lord of glory liveth,
While He to the blinded giveth
Everlasting light!"

"Behold! these shall come from far; and, lo! these from the north, and from the west, and *these from the land of Sinim.*"

In this vast empire there are very few persons who know and serve the "only true God," and believe on Jesus Christ whom He has sent.

There are three different religions followed by the myriads of people in China. Although these three are opposed to each other in many respects, yet a man may belong to all the three at the same time. If he do not get help from one, he will

often turn to another; and if this fail him, he will try the third. The reason of this is that they are all untrue, and therefore cannot satisfy the soul. Not one of them can tell the man how his sins may be forgiven and his soul saved. The great mass of the people are worshippers of Búddha or Fuh, whose temples are very numerous, not only in China, but also in Japan, Siam, Burmah, Ceylon, and Tartary. In China they are often built on the hill-tops, far above any dwellings; and very early in the morning many people may be seen wending their way up to them to burn incense before the idols. At the door, or painted on the temple wall near the door, are large and hideous figures, called the guardians of the temple. These are to frighten away bad men and evil spirits. Opposite the door, inside, is an image called the laughing Búddha, seated cross-legged in a shrine, with little sticks of incense burning before it. In a hall behind this, also facing the entrance, are three gigantic figures of gilded wood, each seated on a lotus flower, representing the "San-pau-fuh," or "three precious Búddhas." They have generally Indian faces, and look mild and thoughtful. Sometimes there is a beautifully-carved screen in front of the images, with an opening before each face.

This makes them look grand and mysterious, and the poor worshippers feel very much awed when

The Three Precious Búddhas.

they are in the presence of the "great gods." Little children are sometimes afraid to go near them. There are a great many Búddhist priests in China. They shave their heads completely, and wear a long yellow or ash-coloured robe, folded over in front, without any buttons. They do not marry, and profess to eat no animal food, because they think it wicked to take the life of any creature. They believe that after death the soul of a man goes into another body, and so he either becomes a

man again or else some animal; therefore they do not like to kill any living thing, for fear the soul

A Búddhist Priest.

of some of their friends should be in it. They hope that after they have lived a great many lives, they shall enter a state of existence in which they shall not be conscious of anything, and shall never change again. They say that change and suffering are in every condition of life, excepting the happy state in which men become unconscious

Búddha was the son of an Indian king, who died about 950 years before the birth of Christ. The priests teach that he retains his consciousness in order to help men, but that he is just ready to sink into that state which they think so desirable. Búddhism was introduced into China about 63 years after Christ. The emperor had heard that there was a wise man in the west, and he sent ambassadors to bring books and teachers of the new religion to China. These ambassadors only went as far westward as India, and brought back with them the priests and an image of Búddha. What a blessing it would have been for poor China if the messengers had gone as far as Judea, and brought back the knowledge of the Lord Jesus! A large number of Búddhist priests often live together in a monastery. Their worship consists in chanting prayers, ringing bells, beating drums and gongs, and burning incense. Some of them rise many times in the night to worship. The monasteries are the chief inns in China, and we have been often aroused from sleep by the hollow sound of a wooden drum, or the tolling of the great bell, and listened to the low voices of the poor priests chanting their prayers in a language which they do not understand. The monks spend

much of their time in repeating over the name of their idol, "O-mi-da-fuh," and in sitting still and trying to think of nothing. One poor man made a vow never to speak to any one again for the whole of his life. He sat all day on a board with his face towards a wall, and muttered his prayers. You can imagine how dull and stupid such a life makes these monks, yet they think they shall gain merit by it, and become happy when they die. They wear a string of beads, as the Romanists do, and drop one every time they say the words, "O-mi-da-fuh," so that they may know how many times they have repeated it. Sometimes they count by filling up a dot on a piece of paper for every hundred times. They afterwards burn the paper, and think that the number of prayers is put down to their account in the other world. Do you remember that Jesus said, "Use not vain repetitions as the heathen do?" (Matt. vi. 7.) Does not this also remind you of the priests of Baal, who cried from morning till evening, "O Baal, hear us?" (1 Kings xviii. 26.) The Búddhists believe that their good and bad actions will all be reckoned up, and that they can in different ways buy merit to make up for their sins. They do not know that sin is in the heart, nor do they look

upon it as an offence against God. The Búddhists have six precepts, some of them so much like the commandments as to make one think they must have been borrowed from them. "Do not kill" is one. They think it a great crime to waste crumbs of rice, or to tread on printed or written paper. If a man treads on another's toe, or runs against him in the street, instead of saying, "I beg your pardon," he exclaims, "I have sinned." From this you see how low is their notion of what sin really is! When people suffer much from disease, they often think it is a punishment for their sins in a former life. A mother has been heard to say to her sick babe, "You must have been a very wicked creature when you were alive before." This often makes people hard-hearted to the sick and suffering, even though they believe they shall gain merit by helping them.

In some Búddhist temples there is an image of a woman with a child in her arms. She is called Kwan-yin, or the goddess of mercy, though Chinese books say that she is not a goddess, but a god who appeared in the form of a woman. Pretty little china figures of Kwan-yin are sold, and she is much worshipped by the women.

The sect of the Tauists was founded by a man

called Lau-tsz, the "old boy," or "Lau-Kiung," the venerable prince, who lived about the time of Confucius. The Tauist priests are very numerous. They may be known in the streets by a blue

Tauist Priest.

or slate-coloured robe, like that of the Búddhists in form, but with their hair fastened up at the top of their heads with a pin. These priests marry, and live in their own houses. They pretend to

tell fortunes, and to understand magic. Their advice is asked when the people are going to choose a day for a marriage, or a place to make a grave. They profess also to drive away evil spirits, and to find out the guilty person if anything has been stolen. In their temples there are a great many figures; that in the centre represents either Lau-Kiung or one of their many gods, while round the room are his attendants or disciples. There is a great man living in the province of Kiang-si who is the head of the Tauist religion. He is believed to be greater than many of the gods whom they worship. When he dies, his son takes his place. The Tauists say that this family is descended from their chief god, "Yuh-wong-shang-ti." They keep his birthday, and that of some others of their gods, who were, most of them, formerly men, who have had divine honours paid to them since their death. They believe that there are gods of the sea and rivers, and many gods of the stars. One idol is called the "Ruler of Thunder," another the "Mother of Lightning." But the one who has most votaries is the god of riches! There is a shrine for him in every shop, before which the shopmen burn incense, thinking that they thus increase the profits of their trade. Here is a pic-

ture of two idols carried on boys' heads, as we saw them at Fuh-chau;* they are supposed to drive sickness away from the people. Some processions are followed by men dressed in red, with

God of Riches.

fetters on their hands. These are persons who have been raised up from sickness during the year. They wear fetters to signify that they will be the slaves or captives of the idol whom they serve. The great God who made them has had compas-

* See Frontispiece.

sion on them, and healed their disease, and they praise the idols of wood and stone.

You will ask, "Do the Chinese really believe that these images can help them?" Some of them certainly do, though many only do so because they have never thought about the matter at all. They worship what their fathers did, and sometimes do not care whether it is right or not.

A Christian missionary once went into a little temple by a river side. While he was looking at the idols, a man came up, and, pointing to a very large one, said, "This is Tong-ngoh-da-ti," the "great ruler of the Tong-ngoh." He added, "There is another image of the same god in the outer court, which is carried about on procession days."

"Then," said the missionary, "there are two distinct images and two distinct shrines; am I to understand that there are two distinct gods dwelling in those shrines, or only one?"

"How this is," replied the man, "I don't exactly comprehend."

The missionary then rejoined, "Do you really believe in this Tong-ngoh-da-ti at all? Do you imagine that a general, who died so many centuries ago, and passed away into another world,

can possibly exercise now any influence here, either for good or evil?"

The man replied, "When one begins to think, it seems as if it could not be so, and yet how the matter stands we do not know."

Then the missionary told him of the only true God, who controls all events, from whom all blessings flow, "in whom we live, and move, and have our being."

Many of the educated Chinese profess not to believe in the idols, but to be followers of their great sage Confucius, or Kúng-fú-tsz, as his name is pronounced by them. His doctrines are for this life only. He teaches men to be good subjects to their emperor, wives to obey their husbands, and children to be dutiful to their parents; but he does not tell them their duty to God. He says nothing about the future life; indeed, he does not clearly teach that the soul will live after the body is dead.

Confucius says, "We know not life, how can we know death?" He was quite right not to pretend to know; for without the Word of God we can neither know how to live, nor what will become of us when we die. Before the days of Confucius, the Chinese worshipped idols; he told them to

"respect the gods, but keep them at a distance." He did not pretend to be a god, and the people do not make images of him, though they bow down before a small wooden tablet on which his name is written.

Confucius taught that parents should be honoured, not only while living, but also after they are dead. The best way to honour good parents is to remember their words, and try to act as would have pleased them; but this is not the Chinese way. They have the names of their deceased parents and ancestors written in gilt letters on tablets, and keep them in their houses or in an ancestral temple. Before these they burn sweet incense. The people say that men have three spirits—one of which resides at the tomb, another in the tablet, and the third goes to heaven. Once a-year they make a heap of paper clothes, houses, sedan chairs, and imitation money, covered with tin leaf, and set fire to it; for they think that their departed friends need everything, and that they can supply their wants by burning these things. They also set food before the tablets, and believe that the spirits feed upon it; while for those poor ghosts who have no relations living to care for them, they set tables in the street covered with good things. But the Chinese love of money

shews itself at this feast. They often fill the dishes with earth or stones, and cover the pile with meat, fruit, or cakes, to make a grand show with little cost.

In the spring is a festival called "Ts'ing-ming," "pure and bright." Then families meet, visit, and bow down before the spirit supposed to be there. Then, too, they provide them with food and money. You may see poor men and women in the fields carrying quantities of this paper money to the graves of their departed loved ones. Then they dress their idols in gay clothes, and carry them in procession to give money to the poor ghosts who have no friends. We see a long strip of yellow paper, scalloped at both edges, fluttering from every grave, with a stone on it to keep it from blowing away. This represents strings of cash. Is not all this sad, dear children? These poor heathens know not the sweet Bible words, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat." But they think that those who have passed away are all hungry and cold, want houses and money just as they did on earth.

"Happy they who trust in Jesus!
Sweet their portion is and sure."

They know that He will take care of them when

they die, and that He is gone to prepare a glorious home for them, where they shall be for ever happy; while to the poor, poor heathen all the future is dark and sad. Superstition fills their hearts with sorrow, and turns all God's beautiful gifts into causes of fear. Even the bright rainbow they think is the work of an evil spirit, and they believe that if a person points at it, his finger will be made crooked. They do not know that

> "'Tis God who thus paints the fair heavenly bow,
> And sets it on high, His bless'd mercy to shew;
> He bids men look on it, and call then to mind
> His promise so graciously made to mankind."

Glad am I to tell you that there is a bright side, just a gleam of sunshine on this dark picture. Even in China there are some true believers in the Lord Jesus Christ! more than a thousand now living, and many who, we trust, have fallen asleep in Jesus. Chinese parents are often very angry when their sons become Christians. They know that their sons will not worship them when they are dead, and they fear, therefore, that they shall be in want. A poor Christian boy, in a village near Fuh-chau, was severely beaten by his mother and elder brother. He bore it meekly; and said only, "Why do you beat me? I cannot

turn again. If you kill me, you will only send me the sooner to my Saviour." Some of these poor people, so lately heathens, shew a simple faith and ready obedience, which is very pleasing. A poor man at Ningpo, who desired to be baptized, was asked how he would be able to keep the Sabbath? He replied, "It is our Father's command, and we, His children, must obey it." He was a servant, and soon lost his place by observing the day of rest; but God did not let him want. It often causes grief to the missionaries that the Chinese Christians are so slow to tell others about the Saviour they have found. This is partly owing to their apathetic disposition; but the grace of God has made some of them very earnest in trying to bring sinners to Christ. One whom we know very well goes from house to house, and tells of Jesus whenever he can get a hearing. He is often abused and insulted, but he does not seem to mind it.

Many men from the south of China have emigrated to Australia, to get work or dig for gold. One of these, a young man, was employed as servant in a family. He could speak English. In the house was a truly Christian lady, who pitied the heathen man, and taught him about Jesus. He be-

lieved, was baptized, and tried to do what he could to teach others. One of his countrymen heard him preach, and was, by God's blessing, led to love Jesus too. Then these two young men resolved to return to China to spread the glad tidings in their native land. When we were at Amoy, they were studying the Holy Scriptures with a dear missionary there. We hope by this time they are employed in preaching the gospel. A Chinese preacher once used the following parable to shew the difference between the false systems of his native land and the religion of Jesus Christ. He supposed a poor man to have fallen down into a pit; he struggled about in mud and water, but the sides were so steep he could not get out. In despair, he cried out for help, when a disciple of Confucius, passing by, came and looked down upon him. "Ah! my poor friend," said he, "I am very sorry to see you there; I hope, if you ever get out, you will take care not to fall in again;" and he went his way. By and by, a priest of Búddha came by, and hearing the cries, also looked down. He said to the poor helpless man, "If you could raise yourself part of the way, you might get hold of my hand, and perhaps I could pull you out." But he could not raise

himself a foot; so the priest also passed on. Then a kind face bent over the well while still the poor man cried, "Oh, save me! oh, help!" "I will," said a kind voice. "Do as I bid you; look up to me." He did so, and began to rise. "Look up; keep looking up to me," said the voice; and higher and higher he rose, until, rejoicing in the prospect of deliverance, he looked down to see how far he had come, when, to his horror and dismay, down he went to the bottom again. "Oh, why is this? Oh, what shall I do?" he cried out in an agony of distress. "You did not do as I bade you," said the voice; "begin again, and look steadily up to me."

Thankfully he obeyed again; and ever as he looked he rose, higher and higher still, until, in a transport of joy, he fell at his deliverer's feet, entreating to know what he should do to prove his gratitude. "Keep on doing all your life what you have done just now. Look unto me." Then the man knew that his deliverance was not of Confucius or Búddha, but of Jesus Christ. Was not this a good illustration?

"None but Jesus
Can do helpless sinners good."

There are in China many Romanists. In some

cities they have large schools, and orphan houses, and many converts. About a hundred years ago they were favoured on account of their scientific knowledge, but were afterwards persecuted. When the treaty of Peking was made, the French demanded that all the property which had been taken from them should be restored. They have claimed and received many good buildings. Some of their missionaries are doubtless sincere and devoted men, and this makes us regret the more that they do not know and teach the Word of God. They usually adopt the native costume, and live among the people. Their converts are mostly very ignorant. They have a picture of the "Lord of heaven," as they call our blessed Saviour, to hang up in their houses instead of their former idols. They are permitted to continue the worship of their ancestors, and to work on the Sabbath, so that the change is little more than in name. The Romanists and Protestants in China are distinguished by the names of "Tien-tsû-kiau" and "Yasoo-kiau," the "religion of the heavenly Lord," and the "religion of Jesus."

When our two fellow-countrymen, Mr Parkes and Mr Loch, were imprisoned by the emperor of China, and cruelly loaded with chains, some of the

native prisoners in the same gaol were very kind to them.

Mr Loch writes, "Three were appointed to watch and guard me, and at night one always sat at the head of my bed. They helped me by carrying my chain, by getting me water to wash my face and hands, and by getting me a seat if I wanted one." Again, "I was surprised to see the good feeling that existed between all the prisoners; they seemed to feel for each other, and I have often seen a man who had a little better food than his neighbour, give him half." Mr Parkes also states, "It was only from the prisoners that I obtained sympathy or a hearing."

About the same time, a young naval officer was imprisoned with his boat's crew, in a city towards the south. They were barbarously treated by the Tartar soldiers, often left without food for many hours, and kicked as they lay sick and wounded on the damp straw in their place of imprisonment. Sometimes in the night, the soldiers would come in with an executioner, arouse them from sleep, and make signs that they were going to cut off their heads; then, after keeping them in suspense for some time, they would let them lie down again. But there was a little ray of Chinese kindness to

brighten this dark sad time. An old Chinese doctor used to come from some distance to dress their wounds, as long as the soldiers permitted him to do so. After thirty days, the prisoners were set free, and the doctor brought his pony for the officer to ride down to the ship.

It was thought that the old Chinaman was a Christian, for when he visited his patient, he used to point upwards with a cheerful countenance; and though they understood not each other's speech, that simple sign was the means, in God's providence, of keeping hope alive in the heart of the poor suffering captive. "Trust in your God and Saviour, and all will come right," was the language of that uplifted finger.

Now, dear children, shall we be less kind than the heathen? Their poor souls are starving; we have the "bread of life," the knowledge of the Lord Jesus Christ; shall we not give it to them, even as they shared their bread with their fellow-prisoners? They too are slaves to Satan, fast bound in his cruel chains. Through God's great mercy, some of us are free; shall we not try to shew them the way to be made free also?

> "If the Son shall make you free,
> Then are ye free indeed."

They are "weak and wounded, sick and sore;" we know the Great Physician. Has He healed you, dear ones? If so, ask Him to have pity, too, on those who see not their danger, who pray not for themselves. Oh, let us all try to do what we can for poor China! Let us help to gather in a few poor wanderers there, and look forward joyfully to that glorious time, when

"Jesus shall have dominion,
O'er river, sea, and shore—
Far as the eagle's pinion
Or dove's light wing can soar."

THE END.

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